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ABSTRACT
                This study constitutes a community college action
program for organizational development in which a modified Delphi
procedure was used to gain group consensus. The study has three foci:
(1) devising and implementing an action program and process for use
with the target population, counselors and academic faculty to create
awareness of the need to change in order to break down artificial
separation between these two groups of educational professionals and
to focus attention on the commonality of their perceptions and goals;
(2) exploring the levels and dimensions of consensus reached in the
total target population and in the tow subgroups, after participation
in a consensus gathering exercise; and (3) developing an
implementation plan at the conclusion of the study to prepare the way
for positive change and synthesis of counseling and instructional
services. (Author)

Ed.D. Program for Community College Faculty

COUNSELORS AND FACULTY:
SYNTHESIS OF SERVICES FOR HOLISTIC EDUCATION
A COMMUNITY COLLEGE ACTION-PROGRAM
FOR ORGANIZATIONAL DEVELOPMENT

Nancy Sifford McGarry

September 1975

Nova University

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Counselors and Faculty:
Synthesis of Services for Holistic Education
A Community College Action Program for Organizational Development

NANCY SIFFORD McGARRY

A MAJOR APPLIED RESEARCH PROJECT
PRESENTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF EDUCATION

NOVA UNIVERSITY

1975

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personal forbearance this project would not have been possible. Her
willingness to tailor her personal life to my educational and profes-
sional needs during these recent months is a measure of real and
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Finally, and most importantly, I would like to thank my
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emotional support, constant encouragement, and genuine pride in my
accomplishments have served as catalysts for program and project
completion.

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ABSTRACT

This study was conducted to attem   rtificial

separation between community college coun   ademic faculty

through a cross-campus action program designed to secure total involve-

ment of both these target groups and to focus attention on the common-

ality of their perceptions and goals. The action program in the study ,

culminated in the development of an implementation plan to synthesize

counseling and instructional services in a holistic approach to the

teaching-learning process.

This study constitutes a community college action program for

organizational development in which a modified Delphi procedure was

used to gain group consensus. The study has three focuses:

1. Devising and implementing an action program and process to

develop in the target population, counselors and academic faculty, an

awareness of the need to change to break down artificial separation

between these two groups of educational professionals and to focus

attention on the commonality of their perceptions and goals;

2. Exploring the levels and dimensions of consensus reached

in the total target population and in the two sub-groups, after parti-

cipation in a consensus gathering exercise; and

3. Developing an implementation plan at the conclusion of the

study to prepare the way for positive change and synthesis of counseling

and instructional services.

The major research questions in the study relate to that portion

of the action program in which a modified Delphi procedure was employed

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to gather consensus in the target population and to focus attention on the commonality of the perceptions and goals of the two target groups. Thus, the Delphi probe was a component of a planned action process to achieve within the total target population awareness of an issue and a need for change.

The action team, or task force, approach was us.... ....sure involvement of a representative cross-campus panel of experts in an on-going group process of problem identification, definition, and analysis. Outputs of this cross-campus panel of experts include a continuity problem analysis matrix, which illustrates the problem as conceptualized by the action team (less than optimum cooperative interaction between counselors and faculty in the educational process), probable causes of the problem, and possible solutions which treat one or more of the problem causes. From this continuity matrix, the content of the first Delphi questionnaire was generated.

Analysis of data collected in the Delphi exercise reveals a very high relationship between the rankings of the two sub-groups on problem causal statements and a high relationship between their rankings on solution statements. Thus, the data reveal little evidence to indicate existence of a "student services perspective" that differs significantly from an "academic perspective." In fact, the evidence seems to suggest that differences of opinion within the two target groups may well be as notable as differences between the target groups.

Finally, at the conclusion of the Delphi exercise, the action team identified activities to reduce or eliminate the prioritized causes of the problem and participated in group modeling procedure to develop a proposed plan to implement the prioritized solutions. The results of

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the action program and process for solving the organizational problem
were disseminated to the target population and to all clientele groups
of the system.

The broad recommendation emanating from this study is that community colleges continue to strive toward the ideal of full utilization
and development of all human resour   A more specific recommendation
is that the colleges strive towa.   .vement of organizational
practices and individual conditions to facilitate optimum cooperative
interaction between academic faculty and counselors in the teaching-
learning process. The expected outcome of such optimum interaction
between these two groups of educational professionals is the maximizing
of both staff and student development and organizational impact on
society.

Chapter 1

BACKGROUND AND STATEMENT OF THE PROBLEM

INTRODUCTION

Unfortunately   nism between counselin and
dvisement and instr........al stails exists in many community colleges
(Richardson and Blocker, 1968). These authors believe that this schism
may be explained, at least in part, by the fact that student personnel
services arrived late on the higher education scene and that many
faculty members have little understanding of or regard for such ser-
vices. As a result, these authors observe that guidance and counseling
personnel have tended, in turn, to reject, on an irrational basis, con-
structive criticism from their academic colleagues. In support of this
contention, they cite a study by Kimball (1960) in which four   public
community college indicated that 62 percent of faculty membe   e
critical of the student services program and considered it to be the
weakest area in their institutions. Richardson and Blocker (1968) con-
sider it essential that educational professionals make a concerted
effort toward identifying those characteristics which promote conflict
between counselors and academic faculty and inhibit the quality of
response by student services practitioner. They challenge both coun-
selors and faculty to   ek ways to unite in purpose and to synthesize
services for whole student development.

This study is an outgrowth of this challenge and constitutes an

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action program designed to resolve a problem situation that appeared to be limiting whole-hearted cooperation and positive interaction among St. Petersburg Junior College counselors and academic faculty in their shared responsibility for whole student development.

As is frequently the case in an organization, with growth comes diversification and development of areas of specialization. As specialization continues and time passes, separation between parts of the organization is heightened and att^ ^ut feelings of "distance" develop. Attitudes of distrust form and lines of communication clog. The right hand may not know what the left is doing nor appear to care. In an atmosphere and environment like this, an organization soon is dismayed to find the effectiveness of some of its specialty areas declining and the subsequent achieveme: of ma;:r organizational goals impaired. This study represents an effort t: de^l with just this sort of emerging problem at St. Petersburg ^__.or College, at a time when limited res^urces necessitate even more s^rin:^:: analysis of organizational efficiency, and effectiveness and awar^:n^^: .f clientele needs.

BAC: ^ND OF THE PROBLEM AND SIC FICANCE OF THE STUDY

St. Petersburg Ju:. 'ollege (S.P.J.C.) was foun: in 1927 and has the distinction c ^_.in; one of the first two juni colleges in the state of Florida. ^^d ^rowth of the college durin: the late fifties necessitated expansion c: facilities, staff, and services. This growth mushroomed in the les and to some extent may have diverted attention from lon; ^^^^: institutional goal setting and planning. Now, as growth is le: off, the college is devoting primary attention to the development ^uidelines for long-range planning that

will include a program or goal-oriented perspective and a humanistic management philosophy. The president, in a recent message to the faculty, noted that S.P.J.C., like other community junior colleges, is faced with a new breed of student and must develop a flexible and responsive vehicle for education to meet the needs of these students. He challenged all to join in the effort to devise such a vehicle "to benefit our students, our community, our state, our nation, and our world" (Bennett, 1974).

Demographic information reveals that this new type of St. Petersburg Junior College student is chronologically older (median age 26), more mature, and more aggressive within the system. Fifty-one percent of these students are women. Presently, only slightly more than 50 percent of these students are enrolling at S.P.J.C. immediately after completing high school. Approximately 45 percent elect to attend only part-time. These students are adults, both biologically and legally, and community college personnel need to view them as adults. Unfortunately, the academic lock-step all too often denies them political and emotional maturity as well as admission to academic maturity. In an April 15, 1974, address at Chicago to a joint meeting of National Association of Student Personnel Administrators, National Association of Women Deans, Administrators, and Counselors, and American College Personnel Association, Frank Newman, Director of University Relations at Stanford University, Stanford, California, and chairman of the Health, Education and Welfare Department's Second Task Force on Higher Education, observed that the changes occurring in higher education are not meeting the needs of this new type of student. He suggested that each institution should be accountable not only for the cost of educational programs

but for the effectiveness of these programs in meeting the objectives of their particular clientele. He further stated that while colleges should be competing to serve their particular clientele, instead they frequently become involved in bureaucratic political competition among themselves. This applied research project constituted an action program to diminish such intrainstitutional political competition at St. Petersburg Junior College.

As is frequently the case in an organizational structure, two dichotomies of service and pyramids of power have developed at St. Petersburg Junior College. The academic affairs pyramid has arisen; the student affairs pyramid has climbed to comparable heights. This artificial separation has led to competitiveness between these executive areas, and, not surprisingly, an attitude of distrust has developed. Upon occasion, instructors have been critical of counselors' advice in academic planning for students; counselors, in turn, have questioned instructors' competence in assisting students in problem situations. Each area has guarded its space allocation from "invasion" by the other; each has adroitly articulated its views as to the centrality of its service in the institution. This study focused on devising an action program to break down the artificial and limiting separation between these two groups of educational professionals. A major objective of the study was to focus the attention of the target groups, counselors and faculty, on the commonality of their goals, as opposed to their differences, preparatory to their joining forces to develop an implementation plan to synthesize their services in a holistic approach to the teaching-learning process.

O'Banion, Thurston, and Gulden (1972) see the community junior

college at a critical crossroads in history. They ask: ". . . can the junior college provide the climate and the encouragement for individual students to feel more keenly, experience more deeply, live more fully - to encounter a fuller range of their human potential?" (p. 199) Certainly this lofty goal is not attainable if counselor-educators and instructor-educators are pursuing their separate paths with only tangential thought of the total growth and development of the student as their eventual destination.

Blocker and Richardson (1968) admonish educators in the two-year college not to draw an unnatural distinction between those who teach and those who provide counsel and guidance. They recommend establishment of a single organization which provides a mutually advantageous relationship for both instruction and student services, but they alert educators to expect attitudinal resistance to this needed revision in administrative structure and function.

Cohen (1969) states that the focus of education is shifting from instruction to learning; what is known about causing behavioral change is gradually being put to use. He believes that counselors must assume appropriate responsibility with instructors for student learning - predictable, measurable, and definable. Matson (1968) underscores the importance of this shared responsibility even if it requires almost complete redesigning of the structure or framework and even the content or practices of student personnel work. Thus, counselors are challenged to step out of their traditional role as dispensers of a series of services and to join forces with their academic colleagues in an action program for shaping forces rather than reacting to them. Similarly, faculty members are challenged to move away from their limited and limiting role

as dispensers of subject matter information and to join forces with
their counselor colleagues in the mutual undertaking of "causing learn-
ing" and whole student development. Nevitt Sanford (1967) notes that
the time has come for us to control our zeal for imparting kn...
and skills and to concentrate our efforts ... d velo ing the individ al
.......; Thus, it is incumbent upon educational profes ionals to pro-
vide a learning climate in which maximu development of otential and
fulfillment can take place (Grant, 1972).

Tarcher (1967) reminds us that changing times call for new
ocial goals, new values and assumptions, and new institutional arrange-
ents that will allow us to complete our ongoing struggle against scar-
ity and to move beyond production to the development of human potenti-
alities. As our society rapidly changes, old educational models are
becoming obsolete. Thus, in an attempt to keep pace with a rapidly
changing society and an increasingly diverse clientele, the community
college is striving for educational innovation and change. Not surpris-
ingly, ill-defined and poorly evaluated instructional objectives and
ineffective student services programs gradually are being phased out,
and new approaches and new goals are being sought. More and more,
student services practitioners and their academic colleagues are experi-
menting with practices that are exceptional. Many of these innovative
practices and processes illustrate that the focus in education is shift-
ing from teaching to learning and recognize that "the teacher and the
learner are engaged in a cooperative process in which there is an active
interchange of intellectual stimulation, knowledge, and affective rela-
tionships" (Blocker and Richardson, 1968, p. 15). Within this context,
both the counselor-educator and the instructor-educator are concerned

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with the whole student as a reactor, formulator, and evaluator. To-
gether they share the respo   to help the stud   identify
solve problems and reasse...   the light of !   understand-
ings. Together they, share the responsibility to define instructional
and student development programs to provide, a process education to
prepare students to survive in an undefined future. Together they
must serve the student holistically.

The major focus of this study was on the development of an
action program to resolve a problem situation that appeared to be limit-
ing whole-hearted cooperation and positive interaction among S.P.J.C.
counselors and instructors in their shared responsibility for whole
student development. Since this limitation was viewed as diminishing
the effectiveness of both counselors and instructors in their coopera-
tive interaction with students, the artificial separation between these
two target groups, and the social distance this engenders were seen as
undesirable.

Recently compiled institutional statistics cited in the St.
Petersburg Junior College Planning System: Guidelines for Planning
Fiscal Year 1975-76 (June, 1974) show that more than 70 percent of the
S.P.J.C. student population enrolled during the 1973-74 academic year
had no formal academic advisor, since they were enrolled in university
parallel programs and were meeting standard general education require-
ments. Only the students enrolled in "terminal" occupational programs
leading to the associate in science degree or to a certificate were
required to seek academic guidance from their department chairmen or
from other designated departmental advisors. Fortunately, because of
the sensitivity and professionalism of the department chairmen and the

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academic faculty, there appeared to be no lack of concern for these university parallel students. None the less, administratively, there was a strong need to define accountabilities to insure optimum coordination of effort. This need is further accentuated by the State Board of Education regulations requiring the follow-up evaluation of all students in terms of their success in effectuating their career objectives. Since these follow-up studies also lead to implications affecting both curriculum and instructional methodology, it is especially important that academic faculty, as well as counselors, have responsibility in academic advising and career counseling.

Additional evidence of the limiting separation between counselors and academic faculty surfaced in the results of a recent local survey (August, 1974) conducted at the St. Petersburg Campus of S.P.J.C. Among other things, this survey of faculty perceptions of existing student counseling needs and services showed considerable faculty apathy and disinterest in the counseling services. Only a third of the faculty returned the survey, even though repeated requests for return were made. The survey further revealed that part of the problem may well be lack of knowledge about these counseling services. As communicators, student services practitioners apparently are not winning any accolades! This message came through loud and clear as a surprising number of the faculty attached notes to the survey commenting in essence: "I don't know enough about what counselors are doing or are supposed to do to meaningfully respond to the survey." Such responses certainly did not suggest that the counseling services presently being rendered are either well known or considered indispensable to the majority of the instructional staff. Yet among the primary objectives of the counseling and advisement

program recently articulated by a specially appointed counselor task force (October, 1974) were the following objectives involving interaction with faculty and administration:

1. Professional counselors will serve as resource persons to the faculty and administrative clientele.

2. Professional counselors will serve as facilitators in matters concerning students, faculty, and administration.

3. Professional counselors will serve as resource persons in curriculum matters.

4. Professional counselors will articulate with instructional programs and administration (p.2).

Of the sixty-two faculty members responding to the survey, about 37 percent expressed at least some interest in assuming a greater role themselves in the counseling and advisement function "other than that relating to my present (teaching) job." (Thirteen percent indicated definite interest; twenty-four percent expressed conditional interest.) The purpose of the survey was to gather relevant data to reappraise the counseling and advisement program and to prioritize services on the basis of perceived clientele needs in an environment characterized by limited resources. Yet without open, sharing, multidirectional, spontaneous communication between the instructional staff and student services staff, it did not appear likely that significant and effective reorganization of either program would occur. Accordingly, it became increasingly important to devise strategies to develop such open communication and cooperative planning and to break down artificial separation and attendant "distance" between these two groups of educational professionals. In order to effectively meet the needs of the whole student,

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it was important, then, to center attention on this institutional thrust
and to recognize that student development is a total institutional goal,
not a fragmented departmental responsibility. As is stipulated in the
St. Petersburg Junior College Planning System: Guidelines for Planning
Fiscal Year 1975-76 (June, 1974, p.7), "the interrelatedness of processes,
programs, and perspectives, as well as the operational goals of the
college call for a humanistic management philosophy."

    This Major Applied Research Project (M.R.P.) aided the college
in moving toward participatory decision-making, as academic faculty and
counselors joined in an action program in group consensus awareness and
group problem solving. An additional by-product of this group consensus
and problem solving process was that of staff development, for human
resources are the most valuable as well as the most expensive aspect of
an organization. Careful management of those resources is both necessary
and desirable, and, as the St. Petersburg Junior College Final Report of
the President's Committee to Develop Guidelines to Eliminate the Possi-
bility of Discrimination Against Women stipulated (April, 1974):

        When the organization is also an institution of society an
        additional dimension of accountability for the public trust becomes
        apparent. It may be said that full utilization of human resources
        is a responsibility of the college not only to the organization
        itself but also to the society which it serves (p. 1).

    As funding for public community colleges becomes more limited
each year, an even greater responsibility is placed upon institutions to
justify their programs, as well as to account for their utilization of
financial resources. Higher education is moving swiftly toward a
systems approach to program management in an effort to justify programs
and funding. With 1975-76 as the target fiscal year for all of Florida's
institutions of higher education to convert to the systems approach,

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S.P.J.C. is busily involved in planning for the future, with its plan
embodying a program or goal-oriented perspective. This study supported
this future's planning and focused on the inter-relatedness of the pro-
grams, processes, and perspectives as well as on the operational goals
of instructional services and counseling services.

Until persons internalize an urgency, change is not likely to
take place. Awareness precedes choice, and choice should precede change.
Thus the condition of awareness becomes a major objective to learning in
general and to organizational development in particular (Hall, 1971).
Awareness, buttressed by feelings of commitment and responsibility, leads
to the action steps of change and to enlightened decision-making among
choices. Accordingly, the action program devised in this study served
as a first step toward institutional change by creating an awareness of
the need for change in the educational process. By focusing attention
on the extant condition, characterized by artificial and limiting separa-
tion of academic faculty and counselors, the action program served to
illustrate to academic faculty that their emerging role as community
college educators encompasses far more than serving as dispensers of
subject-matter knowledge and that their return to the mainstream of
student service is actively sought and highly valued. The study also
served to challenge counselors to participate more vigorously in the
instructional process by placing needed emphasis on the appreciations
and skills of learning as a lifelong endeavor.

Results of the study indicated that the emerging role of the
community college educator does not support the artificial separation
between academic and student services, for both program areas share a
common institutional goal: facilitation of learning and student

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development. Through the action program seeking group consensus aware-
ness, the research project provided impetus and a vehicle to instill a
sense of unity in the educational process and to foster a sense of trust
in the college constituency. The plan of positive interaction among
faculty, counselors, and students supported the institutional goal of
whole student growth and development and created an awareness of the
need to provide an operational climate which promotes effective communi-
cation, efficient procedures, and high morale.

Of central significance then, is the study's emphasis on the
partnership approach to the teaching-learning process and to student
development in the community college setting. Of additional importance
are recommendations for needed changes in S.P.J.C. policies, programs,
and procedures, to unify and synthesize the services rendered by coun-
selor-educators and teacher-educators as they respond cooperatively and
constructively to student needs.

This major applied research project has significance and value
for other institutions as well as for S.P.J.C., for it focuses attention
on the holistic approach to the teaching-learning process. The study
also accentuates the need for cooperative interaction and commitment of
all persons involved on the educational team, if positive change and
organizational development are to occur.

SUMMARY AND STATEMENT OF THE PROBLEM

Together, counselor-educators and   educators share the
responsibility to assist students in identifying   solving problems
and reassessing themselves in the light of their new understandings.
Together they share the responsibility to define instructional and

student development programs to provide process education to prepare students to survive in an undefined future. Together these educational professionals must serve students holistically.

The purpose of this study at St. Petersburg Junior College is to break down artificial separation between counselors and academic faculty through an action program designed to focus attention on the commonality of their perceptions and goals, thereby facilitating the development of an implementation plan to synthesize counseling and instructional services in a holistic approach to the educational process.

ASSUMPTIONS

1. Community college counseling and advisement is a function which ideally involves the total staff of both the instructional and counseling services.

2. Counseling, as it is currently defined and perceived at S.P.J.C., is a specific task done by specific staff members, i.e., counselors.

3. The students' experiences in the current environment cause them to perceive counseling and instruction as two separate and specific functions within the institution.

4. Because of perceptions of separation and specialization, communication between practitioners in the instructional and counseling programs is impaired and services to students are less effective.

5. Common interests in whole student development are shared by both counselors and academic faculty.

6. The learning enviror   l e ..   ment of the student, and counseling and instruction are cooperative efforts which

support the student in this er

7. ...dent developm...   ...otal institutional goal rather
than ...   ...ed departmer   ...ibility.

8.   educational   ...which almost three quarters of the
students, h   ...o instruction   ...accountable for their academic
and career planning and prog...   ...ss effective than one in which
academicians are actively in   ...   ...uch planning and progress.

9. An action progra...   ...vised to break down artificial
separation between counselor...   ...emic faculty and to focus atten-
tion on the commonality of th...   ...ptions and goals.

10. Strategies can be   ...to promote the development of a
climate that encourages and sus...   open communication and sharing
between counselors and faculty

11. The Delphi technic...   ...n appropriate technique to utili...
in arriving at group consensu...   ...n the two target groups, counsel...s
and faculty.

12. More meaningful ...   ...es can be provided for students t...
maximize their potential in...   ...cision-making relating to career,
educational, personal, and   ...velopment when counselors and fac-
ulty synthesize their servic...   ...efforts in a holistic approach to
the educational process.

DEFINITION OF TERMS

The following terms utilized in this report are defined in
accordance with the glossary appearing in the St. Petersburg Junior
College Planning System: Handbook for Organizational Workshops
(1973, pp. 68-73).

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Ad Hoc Team

Group ___ (crossing organizational lines) con___ ned with
defin___ ___ during implementation and ___th pla ___
progra___ ___ ar implementatio___

C_____

Affective ___ ___istics of oper___ ___ envir___ment.

Consensus

Converg___ ___ ___ pinion; when used in decision-making, ___
remain___ ___ minority agree to uphold th___ consensu___

Continuit___ ___ ___

A g___ ___ ___ illustrating a ___nctional linkage a___ng
prc___ ___na___ ___, causal definiti___, solution approach___, and ___
progra___ acti___ ___.

Delphi

Conser ___ ___ring technique conducted by means of rounds of
questi ___ ___ (no fewer than three rounds).
  Ro___ ___ ___ to establish bounds;
  Su___ ___ ___ nds used for convergence of opinion wherein each
  ___ ___nd___ ___ay change his opinion after learning how others
  ___ ___n___ ___ previous rounds;
  Mir. ___ ___ ___ ons must be defended.

Holism

A th___ ___ ___ ___e determining factors, especially in living
nature, a___ ___ educible wholes; a theory emphasizing the organic
or f___ ___ti___al relation between parts and wholes.

Needs Assess___t

A me___ ___ of ___ ___ermining the needs of clientele groups.

Objectives

Statement___ ___pected results of activities, achievement of
which lead___ ___ ___esired outcomes.

O___rational Model

Systematic ___ ___ ___ion of all activities carried ou___ ___ an organ-
ization int___ ___ into a single representation.

Organizational-Dev...

    The sy... process ... inservice ... ng to imbue
    the member... orga... zation w... e attit... skills
    necess... ... fundam...tal changes ... hout the
    organizati...

Participatory Decision... ng

    Responsibility ... deci... ns is diff...ed throu... ...e organ-
    ization. relate ... ...ntability f...r meeting ... ...tives.

Pert

    Acronym for P... ...tion and Review Techni... : a calendar
    oriented netw... al ... ... a series of events; ...ful for
    projects whic... ... nable s...art and finish.

...BS

    Acronym for P...mmi... ...aming-B...ge... ...yste... ...ically a...
    systematic me...d ... ...ing with com... ... oper...ns; charac-
    terized by the n...ti... programs and ...comes...

Process Awareness

    Pertaining to ...e a... ... to sense the ... ...mics ...f ...oup action
    and to contri...te p... ...ly to th...e dy...mics.

Program

    1. The ...nd ob,ecti... ... an agenc... that ...e dev...ped or bud-
        geted in terms ... ...l the elem...nts necessar... to its executi...
    2. Tho...e thin... ... m ...esired ...tcomes:
    3. Lar...est agg...gati...n ...f activiti...s directed ...ward the same
        goal.

Program Measures

    Indicators of the ... ...teristics of pro...rams an... their elements
    encompass such th... ... ... objectives eval...tive c...teria,
    resources, outpu... ... ...tcomes.

Re...urces

    The human and non-h...an ...nput requirements for ... ...chievement
    of obje...tives by an ...t...ty.

Student-centered

    Pertaining to the char... ...istic ... t... ...annin... ...tem which
    causes g...als to ... ...response to ... needs ...he clientele
    ...roup, s...udents.

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System

An entity which satisfies t criteria for "systemness:
- - there must be a structure or organization;
- - the structure must be conceptualized as a whole;
- - the whole must be orderly;
- - the whole must have parts;
- - the parts can be shown relating to each other;
- - the parts can be shown relating to the whole.

Target Group

A clientele group affected by a particular activity; usu
perceived as one of three types: students, college pe
external community.

REVIEW OF THE LITERA. RE AND ...ENT
OF RESEARCH ...TIC..

- REVIEW OF L.. ...TURE.

In rev..ewing selected literat..- rel..ing no this study, f.
major areas of con..ern emerged. First. .n . ..s. .. better under..ta.
the projec-'s ..ene..ciary g..oup, .t was ..r..ine.. .o review the cha ...
teristics and background of the present gen ..ati.n of communi... ... ...
students. Second, since a review of litera..ire r.lating to v..ri..
approaches to .ommunity college counseli.. und advisement refle...
preference for the professional-decentralized counseling approach ..
review of this literature was undertaken. .Thi-d, a review of litera..ure
rela..ing to institutional organizational models was presented in .... .
to explore var..us structures developed ir higher education to pr...ze
institutional renewal. Fourth, studies in community colleges rel..ti..
to the present project ..ere revie..ed. Finally, literature rela..... .o
the methodolo.. for obtaining consensus in "..is research proje.." ..
reviewed.

Characterist... of Community
College St.. ..ts

In a.. ..pting to understa..d cont..rg.. ..y community colle..
students, it i. es..ntial to remember .he ki..d of world in which ..e.
have been nurt...ed. The young generation of ..udents now in col..ge..
and universiti.. was born well after World W..r II. The constant ...

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upo[...] of [...] conflict as w[...] a[...] rapid[...] [...]etal [...]ge has brought [...]em t[...] [...] resent state [...] de[...] [...]en Cutler, [...]66]. They have [...] [...] nurtured [...] a rapidly changing mobile s[...]ety, characterized by spec[...]ula[...] technological advancem[...]t [...] [...]dest humanistic advancement (C[...]ngs, [...] [...] Add to this yo[...] [...]dent population-mix an increasing pro[...][...] of older student[...] [...] blacks, [...] women, and t[...] [...]mmun[...]ty [...]ge college begin[...] [...] flash into view. To understand th[...] diver[...] student clientele i[...] [...] itself an awe[...] responsibilit[...]

[...]mmun[...]ty [...]llege students seem[...] comprise a[...] [...]-section of the gene[...]l pop[...]lation and, consequently [...]hould not be [...] [...]g[...]t of as a homogen[...] grou[...] (Cross, 19[...]8; Medsker a[...] Tillery, 19[...]. [...] [...]e, 1972; Roueche, 1972). Ho[...][...], there are some measurable grou[...] [...]erences betwe[...] [...]hem a[...]d university st[...]ents (Cross, 1968). For t[...] most part, community college students appear to ha[...] [...] more practical orientation to college an[...] are [...] [...]ewhat less likel[...] [...] value humanitarian pursuits. They tend t[...] [...]e more controlled and [...] [...]ious, to lack confiden[...] in themselves, an[...] [...] be le[...] likely to [...]nture into new fields. The[...] tend to seek m[...]re established and certai[...] [...] [...] to the occupational success and f[...]ancial security that the[...] val[...] [...]o highly. Research [...]dence[...] sugge[...] (Cross, [...] [...] and Jol[...] [...]) [...]at community college students are n[...] [...] [...]itarian and less [...] [...]ous than senior coll[...]e st[...]ents.

[...]ommun[...]ty college stu[...] [...] [...]ar to be less sure of their future plans t[...] [...] [...] [...] [...]llege [...] [...] or non-college st[...]nts. Although the[...] [...] [...] [...] confiden[...] nor the initiative [...] the know-ledge to [...] [...] it out, community coll[...] students are eager[...] [...] [...]uidance

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...cerning future planning (Cro... 1?... ...ollins (1972)... this ...
...andate... take counseling to the st...m...

Thus, the contemporary commun... ...lege student needs and wel-
...ar guidance and interaction with know... ...able educational prof...ionals
...nly... the confines of offi... ...ssrooms but ...s i... the "real
world" of the total campus and t... ...u...ter ...mmunity on the street where
...lives (Cohen, 1969). To explore al...er...tive ways t... ...rovide ...pport-
tunities for such interaction in a h...st... approach ...o the educational
p...cess was a goal of this study.

...ssional-Decentralized ...unseling Approach

A number of new colleges are experimenting with a variety of
...proaches to academic advising. At Portland, Oregon, responsibility
for academic advising is assigned to the faculty, and the concept is so
important that even the president acts as an academic advisor to a small
group of students. At Illinois Central College, counselors do the aca-
demic advising, but faculty members are involved as consultants to coun-
selors and students in areas of ...faculty members' expertise. ...eramer
Community ...llege in St. Louis, ...ssouri employs support personnel or
para-professionals to provide most of the academic advising function.
Harper Col...e in Illinois, ...e ...ommunity College in Florida, a...
El Centro ...llege in Texas, all use professional counselors for the
academic ...sing and program planning function (O'Banion, 1972).

A considerable proportion of the literature ref...s preference
for professionally tra...ed counselors in ...ter...ra...ly ...ng a...
...ms serving as academic advisors for their community college clientele.
Forrest Pa...k Community ...lege in Missouri and William Rainey ...rper

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students (Harbor, 1967). In addition to advising the specialized
majors, in this professional-decentralized counseling system, each
counselor is assigned a group of undecided students, who have not as
yet selected a major, as well as a group of developmental students.
Again, the assumption is made that by so doing counseling loads will
be spread more evenly among all counselors.

Housing the counselors in divisional headquarters near the class-
rooms and in the student traffic pattern then makes dropping into a
counselor's office both easy and natural. It also avoids isolating the
counseling function and helps break down the instructor-counselor bar-
riers by putting the counselors in natural daily contact with academic
faculty.

The professional-decentralized counseling approach seems to be
at least a step in the direction of the single-group concept referred to
as "the Moraine Mix" at Moraine Valley Community College in Palos Hills,
Illinois (Nelson, 1973). The college facilities at Moraine have been
carefully planned to provide for decentralization of services. In this
system, the student services personnel are placed in the mainstream of
student life on the campus where they daily come in frequent contact with
the teaching faculty. Here they have opportunities to develop a team
cohesiveness by virtue of small, more personal staff groupings.

Collins (1972) recommends decentralization of counseling services
and challenges counselors to leave the barriers of their office clusters
and to team up with their faculty colleagues in divisional centers
spotted throughout the campus or located wherever the action is. Collins
(1972) also suggests that if the counseling function becomes decentral-
ized, in the process it might become the hub of little universes to which
the student could attach himself. Since Matson (1955) came to the

conclusion that a lack of community feeling was one of the factors distinguishing between those who dropped out of community colleges and those who held on, such decentralization appears to be a desirable alternative both for students and for staff.

Medsker (1960, p. 167) also recommends that "there should be a plan for close coordination between those who perform student personnel services and those who teach so that the curriculum and instructional program are strengthened by information and ideas from those who work closely with students outside the classroom." However, in Berg's opinion (1972), evidently insufficient attention has been given to Medsker's perceptive recommendation.

In summary, review of selected literature relating to the various approaches to community college counseling and advisement seems to indicate preference for a system in which professionally trained counselors function in decentralized counseling settings (Matson, 1955; Medsker, 1960; Thornton, 1966; Harvey, 1967; Collins, 1972; O'Banion, 1972). The literature review further suggests that such an approach facilitates free interaction and communication among counselors, faculty, and students, and thereby enhances instructional effectiveness. In such a decentralized counseling system, counselors go out to the students; they work in concert with the faculty; and they work with all kinds of students, rather than only with those who have "personal" problems. Thus, counselors actively participate in the larger community in which they live.

Institutional Organizational Models

In community colleges, most organizational experimentation is taking place in the area of decentralized counseling services. If the student services program is to have major impact on institutions,

counselors must leave the comfort and isolation of the counseling center.
The student services program must move into the mainstream of the college
- into the curriculum, into the instructional process, into the decision-
making processes, and into the community (O'Banion, 1972.

Collins (1972) reminds student services practitioners that one
of the best ways to establish a "we" feeling is for "us" to do some sig-
nificant things together. Student services practitioners must somehow
establish and/or maintain significant relationships within the total
academic community, with academic faculty and other administrators as
well as with students, if they are to promote professional development.

Yet in this century, persons with diverse orientations on campus
have tended to separate rather than to unite (Brunson, 1967). Blocker
and Richardson (1968) observe that the greater the social distance be-
tween academic faculty and guidance personnel, the greater the possibil-
ity of dimming and distorting of perceptions of roles, programs, and
professional qualifications of each by the other. They admonish educators
in the two-year college not to draw an unnatural distinction between
those who teach and those who provide counsel and guidance. Blocker and
Richardson recommend establishment of a single organization which would
provide a mutually advantageous relationship for both instruction and
student services, but they expect to encounter attitudinal resistance
among community college educators to this needed revision in administra-
tive structure and function.

In another report, Richardson and Blocker (1968) emphasize the
importance of guidance and counseling in the two-year college, while at
the same time identifying the changing conditions in such institutions
that have rendered existing organizational patterns largely obsolete.

They believe that "the counseling center approach in the two-year
college represents an inappropriate use of student personnel resources
and with increased enrollment leads inevitably to the isolation of
teaching faculty from the student personnel program" (p. 130). They pro-
pose a tri-level organization which would recognize the existence of
three distinct, although somewhat overlapping, levels of service within
the educational institution. In this model, the first level of service
would be performed by academic faculty (educational advising, and sponsor-
ship of student activities), the second level by professional counselors
(educational counseling, vocational and social counseling, referral
service to counseling specialists), and the third level by specialized
personnel who might or might not have counseling backgrounds (admissions,
registration and records; diagnostic testing, psychotherapy, occupation-
al information, vocational and educational counseling, health services;
placement and financial aids; student activities, and administration
of program). Richardson and Blocker (1968) believe that "the physical
and administrative relocation of second level services with their logic-
ally concommitant first level services would have a number of significant
advantages" (p. 130). Some of these advantages would include improved
communication among all levels of service, recognition and utilization
of academic faculty in the counseling and advisement process, more
effective utilization of counselors through assignment of specialized
personnel to central core services, and an improved referral system.
Again, these authors anticipate that problems engendered by such a proposed
reorganization would be primarily attitudinal and that counselors would
need reassurance from those who teach.

Blocker, Plummer, and Richardson (1965) support the need for
concentrating all nonacademic and nonbusiness functions within the sphere

of student services and under the direction of a single administrator.

At the same time, though, these researchers state:

> The disassociation of the instructional program from the student-
> personnel services constitutes a serious problem which operates to
> the detriment of both areas. Academic personnel may view the
> student-personnel program as an unnecessary bureaucratic adjunct to
> the college, lacking academic respectability and interfering with
> the basic purposes of the educational process (pp. 245-246).

Blocker, Plummer, and Richardson (1965) concur with Robinson (1960) in

the belief that the ideal relationship between teaching faculty and

student services practitioners can only be accomplished by a merger of

thought and action on the operational level, facilitating cooperative

action and improved support for both facets of student needs. They see

this merger being achieved if instructional and student services are

united in the roles of both instructor and guidance counselor. Accord-

ingly, they suggest that all counselors teach a class and that some

instructional personnel be assigned responsibilities for academic

advisement.

However, Berg (1972) states that experience unfortunately does

not seem to indicate that such a solution either has produced or will

produce this desired result. He believes that counselors will gain

acceptance by academic faculty only when they are able to demonstrate

that they are human development specialists who have much to contribute

to the educational process. If counselors are to establish themselves

as human development facilitators, they will have to demonstrate to

academicians that cooperative efforts which unify the cognitive and

affective aspects of the educational program are actually possible and,

in fact, desirable and essential. Berg (1972, p. 142) suggests then

that the first priority for counselors is "to break their monastic vows,

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leave the cloister, and begin to associate with instructors in the real
world of the academic environment." He further suggests that the second
priority for counselors is "to infiltrate the academic structure of the
community college," which can be facilitated by one-to-one relationships
between counselors and instructors. Berg visualizes some system of
decentralized counseling as the ideal vehicle for accomplishing these
two priorities.

Medsker (1965) also underscores the importance of the relation-
ship of the student personnel worker to the instructional program when
he remarks that " . . . counselors and others may find themselves the
gatherers, interpreters, and evaluators of student characteristics data
for the entire college staff, both in advising and otherwise working
with faculty and staff in curriculum development and revision and in
overall planning" (p. 22).

Perhaps the extant dichotomy between academic services and
student services is yet another specific expression of the general ten-
dency of higher educational institutions to set themselves apart from
the larger communities they serve. President William Birenbaum (1969)
of New York's Staten Island Community College has stated that "the
entire campus is wrapped in the principle of separateness and detach-
ment - a principle designed to impress upon those subject to it an
appreciation of their differentness, and upon the public beyond a
respect for the alleged objectivity, neutrality, and elite quality of
the academic community" (p. 37). Perhaps then a central goal of educa-
tion professionals should be to assure the breaking down of unnatural
separation between the total education institutional hierarchy and the
broad clientele they are designed to serve in their particular

geographic and service areas.

Koehnline and Blocker (1970), in an article espousing a flexible division organization as the key to efficiency and success in the community college administrative structure, express a strong bias against making any unnecessary overt split between "any pairs of related 'opposites' which can become the focus of exclusive and mutually hostile groupings within the faculty and related professional staff" (p. 10). These authors believe that the only effective way to prevent destructive competition is to prevent the development of these mutually exclusive groupings and thus avoid polarization. They particularly emphasize the importance of attempting to eliminate the destructive dichotomy between teaching faculty and counseling faculty, as well as that between day and evening faculty, between full-time and part-time faculty, and between university parallel and occupational portions of the curriculum. Koehnline and Blocker (1970) see the division chairman as responsible for two major groups of responsibilities: first, for faculty, for programs and courses, and for the actual teaching process within the division; and second, for a cooperative relationship with the dean of students and his staff wherein he shares in the supervision of counselors assigned to his division. Thus, the division chairman in this model participates directly in the teaching process and also participates directly in counseling, working both with students and other advisors in helping resolve individual problems.

At Moraine Valley Community College in Palos Hills, Illinois, the "Moraine Mix" espouses ideas including the following central concept: Each employee is recognized for his expertise in his performance area and is encouraged to share his knowledge and skills with those in the

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various divisions of the college, for no person can fulfill all the
requirements of his job without the help of others (Nelson, 1973).
Thus, Moraine College is designed and managed to facilitate free communi-
cation and group decisions, and instructional effectiveness is enhanced
by interaction among all staff members and students. In fact, Moraine's
single-group concept goes so far as to stipulate that job distinctions
are not considered unless doing so helps in the deliberations of the
group or assists in accomplishing the task. After sharing ideas, the
groups generally try to reach decisions by consensus. At Moraine, then,
the organization of administration is a plan for utilizing the total
personnel resources of the institution in such a way as to secure their
responsible participation and cooperation in decision-making. In such a
system, divisional aims clearly are subordinate to institutional goals.

Richardson (19 0) believes that community colleges need new
directions in administration and new concepts of authority. It is his
contention that the most common pattern of community college administra-
tive organization is of a line and staff nature and emphasizes unity of
command. He accepts this as an admirable organization for achieving
coordination but as the worst possible type of organization for solving
problems. This type of organization is seen by Richardson as fostering
the development of schisms in a number of areas, including the academic
staff and the counseling staff. Richardson believes that two fundamental
aspects of this traditional form of organization are responsible for the
development of this undesirable schism: the concept of unity of command
and the concept of span of control.

The implicit assumption that instruction is the major function
of a two-year college as opposed to education of the total student
is a direct result of the concept of unity of command applied to the

educational enterprise w   eby the faculty member t.rough his line
relationship to the d   instruction must always assume that the
demands of instructior   more important than the requirements of
student personnel ser;   or the requirements of t e business
office. The frustrati: other specialists whose work may have
equal importance for e   ion of students but who are not in the
line of command is both   edictable and evident in the development
of the self-contained s   ctures in many of our colleges today
(Richardson, 1970, p. :0).

Richardson (1970) also states that if we accept the premise that

problem-solving is the primary function of the administrative organiza-

tion, then limiting the span of control to improve coordination defeats

the primary purpose of the total organization. He proposes a modification

of the functional approach as an experimental approach to the adminis-

tration of two-year colleges; since he believes that their educational

programs, including all services rendered by the professional staff,

require only a minimum level of coordination.

In this same expe___mental and innovative vein, Alvin Toffler

(1970) suggests "councils of the future" in educational institutions to

make sure that all curricu.   cisions are justified in terms of the

future, rather than the pa: d John Gardner (1963) emphasizes the

need for renewal both with_   ividuals and within institutions when

he observes that:

      When organizat   and societies are young, they are flexible,
   fluid, and not yet   ____ by rigid specialization and willing to
   try anything once.   s the organization or society ages, vitality
   diminishes, flexibi_ity gives way to rigidity, creativity fades, and
   there is a loss of capacity to meet challenges from unexpected
   directions . .. . . In the ever-renewing society (or organization),
   what matures is a system or framework within which continuous
   innovation, renewal, and rebirth can occur (pp. 3, 5).

According to Gardner (1963), if an organization is to develop

continuous self-renewal capabilities, it must have an effective program

for recruitment and individual development, recognizing that people are

the ultimate source of renewal. It must also have built-in provisions

for self-criticism which depend on an openness of communication channels. Finally, and in agreement with Toffler's (1970) councils of the future plan, the organization must be interested in what it can become rather than what it has been.

Parker (1971) believes that higher education must develop structures designed to promote institutional self-renewal. He is not overly concerned as to whether this becomes the new identity for student services, is contained within the framework of student services, or is part of the larger system of the college. He does believe, however that many psychologists and counselors have the needed concepts and skills to assist in such a task and that they, in turn, can prepare them for it. Thus, Parker thinks by drawing from the behavioral sciences, it is possible to conceptualize post-secondary education as a developmental community with available "power factors" to promote desirable changes in students. He sees colleges' efforts to restructure their student services organization to include a student development center as facing two basic limitations by so reorganizing: (a) they rarely can assemble the necessary personnel from the broad range of behavioral sciences to adequately study the college student; and (b) these centers located in the student services area only perpetuate the current schism between academic and counseling staffs. He believes, as does Chandler (1973), that the resulting hostility generated in the academic faculty renders such centers basically ineffective.

Parker (1971) recommends the establishment of a broadly based center that would study the college's efforts to meet the needs of its students and simultaneously offer to the various segments of the college professional consultation on educational programs. He envisions such a

center as serving the entire college and including personnel from academic divisions as well as from traditional student services areas. Administratively, such a center for institutional renewal would be under the joint responsibility of the academic vice president and the student affairs vice president and would be instrumental in shaping the learning experiences of students, rather than merely facilitating their transition through college. Such a center would become the hub of educational development on the campus and, as a research-dissemination-consultation unit, would enable informed professional educators to "give away our knowledge of student development," to paraphrase Miller (1969).

Thus, the student services field must contribute to the total organizational development of colleges and not focus exclusively on the development of the individual student if it is to remain a significant force in higher education (Shaffer, 1973. Accordingly, student services personnel can demonstrate their leadership on college campuses through "the conscious involvement of various segments of the academic community in reviewing present policies or establishing new ones" (Shaffer, 1966, p.1) and through striving to promote broad participation in decision-making on matters that concern the entire college community.

In a classic work relating to the faculty in college counseling, Hardee (1959) recommends that students, teaching faculty, administrators, and counselors sit down together to deliberate about the whole student in the whole institution. The goal in such deliberations directed toward the counseling of students is to effect understanding among all college groups, "with individuals working in combination without fear, distrust, contempt, and indifference . . . . The dedication is, and will continue to be, the whole institution for the whole student" (p.40). No

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substitute of the segmented college existing to serve the fragmented student is acceptable.

Thus, the principles of reciprocal activity, shared concern, mutual respect, responsible participation, communication, and cooperation need to be implemented in our colleges if professional educators are to achieve understanding and unity of purpose (Brunson, 19 9). It is the responsibility of student services practitioners to establish and maintain significant relationships within the total academic community, with academic faculty and other administrators as well as with students and members of the larger community if they are to promote significant professional and organizational development.

Related Community College Studies

In reviewing selected literature, it became apparent that more research is needed to define community college instructional and student development programs to provide a process education to prepare students to survive in an undefined future. Concomittantly, as the focus in education is shifting from teaching to learning, more community college research is needed to identify and solve the problems that are limiting optimum cooperative interaction between teaching faculty and counselors as they share the responsibility to serve students holistically. The theoretical base for study is well supported in the literature, but, unfortunately, few related community college studies have been undertaken and reported in the literature.

The great majority of delegates at a recent research development conference recognized the need for a close working relationship between managers of community college instructional and student services

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programs (April, 1964). In a recent California study (1968), Dr. Jane
Matson directed a task force which identified desirable essential
elements of a student services program. Three of those elements clearly
indicate that Matson and the task force obviously were concerned about
the relationship between instructors and student services practitioners.

In a report to the Carnegie Commission by the National Committee
for Appraisal and Development of Junior College Student Personnel Pro-
grams, Hoyt (1965) stated that the conference participants were agreed
that ". . . isolated efforts by faculty and student personnel workers
were much less potent than consciously integrated approaches (but) . . .
concern was expressed that the mutual acceptance and respect which under-
lies such cooperation was too often lacking" (p. 7). Hoyt (1965) con-
cluded that research was needed to investigate what personal and situa-
tional variables are associated with faculty acceptance of student
services workers, which he perceives as the central problem that must be
resolved if these two groups of educational professionals are to work
cooperatively to facilitate whole student development.

Thus, student services practitioners face a difficult problem.
They must earn the confidence, acceptance, and support of instructors.
At the same time, they must clearly indicate in what ways they can be of
assistance in the educational process. The immediate task of student
services workers, then, is not to continue their efforts to bolster the
organizational integrity and independence of the services they perform
within the framework of the operational goals of the community college.
Rather, their task is to work toward the institutionalization of the
broader goals of the community college, which are concerned with the
education of the whole student (Berg, 1972).

At the present time, Richard B. Schinoff, graduate student at the Florida State University, is conducting a dissertation research project entitled "A Study of the Perceptions of the Chief Student Personnel Administrators and the Chief Academic Affairs Administrators of Existent and Desired Involvement of Student Personnel Professionals in Selected Aspects of the Academic Affairs of the Community Colleges of Florida." This study was developed jointly with representatives of the Division of Community Colleges, and the results of the study are expected to be helpful to the Community College Councils of Academic Affairs and Student Affairs in their efforts to increase the effectiveness of services to students on the individual campuses in the State of Florida.

LaPrad and Bonner (1971), in a recent study dealing with innovation in guidance at St. Johns River Junior College in Florida, sought volunteers from the faculty to join counselors in an experimental program to improve interaction between them to facilitate academic and career guidance and whole student development. The investigators set up a number of criteria for selecting the faculty volunteers. These criteria included: expressed interest in the experimental program; familiarity with existing college policies, procedures, and practices; genuine interest in students; and prior course work in guidance and counseling. An in-service training program was then designed to focus on the shared responsibility of instructional and student services personnel in meeting the needs of the diverse community college clientele and on the importance of the developmental aspects of learning as a life-long endeavor. LaPrad and Bonner (1971) report that the faculty-counselor interaction resulting from this staff development program not only led to greater understanding between the counseling department and the academic

departments but also appeared to improve the overall acceptance of the
counseling department by the other college divisions. In addition, year-
end evaluation of the primary vehicle designed for the experimental
program, a one hour individual discovery type course to be required of
all freshmen, revealed satisfaction on the bahalf of the participating
students. Thus, it would appear that this experimental program focusing
on the importance of maximizing cooperative interaction among educational
professionals on behalf of students resulted in organizational develop-
ment as well as student development.

  The final portion of the review of selected literature relates
to the methodology for obtaining consensus in the study, the Delphi and
the action team, and why these particular methods were selected.

Methodology for Obtaining Consensus

  Traditionally, consensus has been achieved through the method of
open discussion among concerned individuals. Thus, several experts
might pool their knowledge in round-table discussion, after attempting
to eliminate differences of opinion in debate, and might then arrive at
one generally agreeable group consensus opinion. Unfortunately, however,
this procedure often unduly reflects the views of the most respected
member of the group or of the most persuasive member. An alternative
approach to round-table discussion is another consensus procedure called
the Delphi technique, which:

> . . . eliminates committee activity altogether, thus . . .
> reducing the influence of certain psychological factors, such as
> specicus persuasion, the unwillingness to abandon publicly expressed
> opinion, and the bandwagon effect of majority opinion. The technique
> replaces direct debate by a carefully designed program of sequential
> individual interrogations (best conducted by questionnaire) inter-
> spersed with information and opinion feedback derived by computed
> consensus from the earlier parts of the program. Some of the

questions directed to the respondents may, for instance, inquire into the "reasons" for previously expressed opinions, and a collection of such reasons may then be presented to each respondent in the group, together with an invitation to reconsider and possibly revise his reasons, and subsequent feedback of the reasons adduced by others may serve to stimulate the experts into taking into due account considerations they might through inadvertence have neglected, and to give due weight to factors they were inclined to dismiss as unimportant on first thought (Helmer and Rescher, 1959, p. 47).

Thus, there are various ways to arrive at consensus, and, certainly, there is no one universally "best" method. It does seem clear, though, that action is not likely to occur on significant issues in the absence of a degree of consensus on those issues. Then, when a degree of consensus has developed within a group that a problem exists and that there are preferred ways of solving this problem, the action steps of change are set in motion. For this reason, a modified Delphi technique was selected as a fundamental tool in the research for this study, rather than other methodologies for obtaining consensus, because obtaining interaction (Judd, 1972) of all the target population was essential to structure for commitment to positive organizational change.

Since many important recommendations and decisions in a community college are the result of group action of panels of experts, an action team, or task force, approach was also employed in this study. This approach to arriving at "expert" consensus, along with target population consensus, was designed to provide input into the decision-making process from experts qualified to assist in congealing concerns into issues, and issues into action, thus resulting in policy outcomes. Involvement of such a panel of experts in arriving at consensus on problem identification and analysis, followed by proposals for implementation of action, assures these experts a stake in the outcome of the organizational development effort.

Thus, methodology for obtaining consensus within a cross-campus panel of experts and within a total target population in a multi-campus community college are of primary concern in a study designed to achieve organizational development and to assure commitment to the continuing action steps of positive change.

Review of selected literature relating to these methods employed to obtain consensus in this study follow.

The Delphi Technique

Mathematician-philosopher Dr. Olaf Helmer (1959) developed an approach to aid in making decisions where exact knowledge is not available. This technique uses a carefully designed program of sequential individual interrogations and is referred to as the Delphi, a name proposed by philosopher Abraham Kaplan. Rasp (1973) describes the Delphi as "a technique for collecting judgments that attempts to overcome the weaknesses implicit in relying on a single expert, a one-shot group average, or round-table discussion" (p. 29). The Delphi technique is characterized by

> . . . anonymity of response, multiple iterations, convergence
> of the distribution of answers, and a statistical group response
> (mode, median, mean) preserving intact a distribution that still
> may remain wide (Judd, 1972, p. 35).

The first references to the Delphi technique or to its use in the context of higher education were reported in Marvin Adelson's article in American Behavioral Scientist (March, 1967) and in Werner Hirsch's book, Inventing Education for the Future (1967). In a Management Science article, Olaf Helmer and Nicholas Rescher (1959, p. 47) presented the classic definition of the Delphi technique as ". . . a carefully designed program of sequential individual interrogations (best conducted by

questionnaires) interspersed with information and opinion feedback . . . ."

The Delphi is a consensus gathering procedure developed in the fifties by researchers at the Rand Corporation of Santa Monica, California. In education, the Delphi began as a hypothetical approach to educational forecasting (the exploratory Delphi) and is now gaining momentum as a workable consensus gathering technique (the normative Delphi). According to Judd (1972), since its inception:

> At least five major uses of the Delphi procedure have emerged in higher education: cost-effectiveness; cost-benefit analysis, curriculum and campus planning; college, university-wide and state-wide goals and objectives; consensus on rating scales, values and other evaluation elements; and generalized educational goals and objectives for the future (p. 35).

The Delphi technique was used originally with groups of fifty or fewer respondents to gain consensus (Cyphert and Gant, 1971). An attempt to reduce the negative effects and the problems connected with group communication (Pascal and Roid, 1974) led to further development of the technique. Early applications of the Delphi were concerned primarily with military defense systems (Rasp, 1973).

The Delphi can be viewed as

> . . . . . a series of individual conferences conducted in writing and having three main characteristics: 1) each participant contributes at each step of the questionnaire process before seeing the input of other participants for that step; 2) while the individual knows his own responses throughout the process, inputs of others remain anonymous; 3) input gained at one step of the process is shared as part of the next step (Rasp, 1973, pp. 29-30).

The goal of the Delphi technique is "to collect judgments and to establish consensus about future probabilities in terms of such variables as time, quantity, and/or the desirability of some future state"(Rasp, 1973, p. 30). The usual Delphi procedure involves four questionnaires. The first questionnaire asks each respondent to provide some initial input on the topic under investigation. The second questionnaire

consists of items developed from the first found responses and requests
individual judgments in the form of priority ratings on each item. The
third questionnaire provides the respondent with an average of second
round responses to each item, usually in the form of a median or mode.
The respondent is asked to reconsider his own second round response in
light of this information and either to move to the group opinion or
state why he retains his minority position. The fourth questionnaire
is an additional summary of consensus data and minority opinions and is
a final response revision request. This fourth round was omitted in the
proposed study because consensus positions usually are derived after the
third questionnaire (Judd, 1972).

The Delphi is a valuable consensus gathering tool, although the
technique does have limitations. Foremost among these limitations is
the fact that the procedure is supported by assumptions rather than by
research findings, and much of the information concerning the technique
has not been validated statistically. However, even in view of these
limitations, the Delphi has strength and utility. It collects and organ-
izes judgments in a systematic way. It gains input. It establishes
priorities. It builds consensus and organizes dissent. In short, it
cannot be overlooked as a useful and reliable consensus gathering tool
to facilitate decision-making (Rasp, 1973). The Delphi procedure can
also serve as a learning device or as a device to develop capacity for
"futures" thinking (Judd, 1972).

The Action Team

In an educational institution, many important recommendations
and decisions are a result of group action. The action team, or task
force, approach has been found to be especially effective in providing

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educational professionals an opportunity and a process to participate productively within the system. Thus, an interaction panel, or an action team, can participate in an on-going group process of problem identification, definition, and analysis and can move out into the system to act as a catalyst in creating awareness of a problem situation within the target population.

Hall (1971) points out that awareness precedes choice, and choice should precede change. Thus, the condition of awareness becomes a major objective to learning in general and to organizational development in particular. Awareness, butressed by feelings of commitment and responsibility, leads to the action steps of change and to enlightened decision-making among choices. An action team, then, can be instrumental in creating in the educational constituency an awareness of the need for change and a method to facilitate such change in the educational process. Creation of awareness, then, constitutes the initial step toward positive change and organizational development.

The concept of awareness, either personal or collective, is based primarily in the work of George A. Kelly (1955) on the psychology of personal constructs. According to Kelly, underlying, structuring, and controlling most behavior is the manner in which individuals, groups, and cultures construe the world and make predictions concerning it. The task of change, or in Kelly's terms that of reconstruction, may be seen as one of creating new constructs or kinds of awarenesses which will yield new ways of interpreting and responding to existing data. Since organizations are composed of and reflect the contributions, idiosyncracies, capabilities and intentions of their various members, the key to organizational development would seem to lie with individual development,

awareness or reconstruction might be described as creating conditions for contemplating the possible.

Lewin (1948 and 1958) also illustrated that learners learn best and become more committed to learning under conditions of learner participation. Thus, the dynamic that is activated by a group discussion or group problem solving experience is that of ego-involvement. This means that the self of the learner is involved and that he has a stake in the outcome. Accordingly, if the actual change process in an action project is to be effective and in a positive direction, it must be carried out with full understanding and commitment of all involved.

This change process is further complicated by organizational largeness, which is a characteristic of many educational systems. The larger, more complex the organization, the greater the need to devise new approaches to manage change (Kite, 1973). Contemporary educators are confronted with a multitude of persistent problems and a broad spectrum of suggested remedies. Somehow though, the efforts of educators to match the appropriate remedy with a particular problem have not been overly successful and in some instances "have generated a series of circumstances leading to even larger problems" (Kite, 1973, p. 25). Thus, educational problems of all varieties remain largely unresolved.

A management technique that can aid educational planners in dealing more effectively with their increasing responsibilities is a continuity matrix. "A Continuity Matrix is a graphic picture illustrating a functional linkage among problem analysis, causal definition, solution approaches, and program activity" (Kite, 1973, p. 25). The technique of visually illustrating functional relationships among program variables enables educational planners to improve the possibility of correctly

matching a solution to a problem.

Kite (1973) believes that adding the ability to construct con-
tinuity matrix to techniques such as flowcharting, PERT, and decision
tables will improve the capability of educational planners to direct,
control, and coordinate complex college organizations.

SUMMARY AND STATEMENT OF RESEARCH QUESTIONS

In summary, the literature review shows that community college
students represent a cross-section of the country's population (Cross,
1968; Medsker and Tillery, 1971; Monroe, 1972; Roueche, 1972) and that
they are eager for guidance concerning present and future planning
(Cross, 1968; Collins, 1972). The literature also shows that contem-
porary educational professionals seem to prefer a professional-decentral-
ized counseling approach, which facilitates free interaction and communi-
cation among counselors, faculty, administrators, and students, and
which thereby enhances instructional effectiveness (Medsker, 1960;
Thornton, 1966; Harvey, 1967; Berg, 1972; Collins, 1972; O'Banion, 1972).
This professional-decentralized counseling approach actively encourages
visualizing the entire campus and the larger community as learning labor-
atories and fosters practical interaction with the "real world" (Cohen, 1969).

If professional educators are to achieve unity of purpose, colleges
must implement the principles of reciprocal activity, shared concern,
mutual respect, responsible participation, communication, and coopera-
tion (Brunson, 1959; Hardee, 1959; Blocker and Richardson, 1968; Parker,
1971; Berg, 1972; O'Banion, 1972). Review of selected related literature
also suggests that it is the responsibility of student services practi-
tioners, as social scientists and behavioral specialists, to establish

and maintain meaningful relationships within the total academic community, if significant professional and organizational development is to occur (Shaffer, 1966; Berg, 1972; Collins, 1972; Shaffer, 1973).

Review of selected literature relating to the methodology for obtaining consensus shows that the traditional method for achieving consensus has been through open discussion among individuals who then arrive at an agreed-upon group position, which is usually a compromise between divergent views often derived under undue influence of psychological factors (Cyphert and Gant, 1970; Judd, 1972). The Delphi technique, on the other hand, attempts to overcome those factors by not bringing the participants together into one place and by not reporting individual opinions (Helmer and Rescher, 1959; Helmer, 1967; Hirsch, 1967; Cyphert and Gant, 1970; Judd, 1972; Rasp, 1973; Pascal and Roid, 1974).

Finally, the literature review emphasizes the importance of the concept of awareness in effecting positive change (Kelly, 1955; Hall, 1971), and the importance of involving all the target population in the action process to assure full understanding and commitment to the continuing action steps of change (Lewin, 1948 and 1958). The continuity matrix, used in conjunction with other management techniques, improves the capability of educational planners to direct, control, and coordinate complex college organizations and, thereby, to more effectively manage change (Kite, 1973).

Thus, the literature review suggests that counselor-educators and instructor-educators must share the responsibility to assist community college students in identifying and solving problems and reassessing themselves in the light of their new understandings (Blocker and Richardson, 1968). The review shows, however, that unfortunately, a serious

schism between counseling and instructional staffs exists in many
community colleges (Kimball, 1960; Blocker and Richardson, 1968).
Koehline and Blocker (1970) warn against making any unnecessary overt
split between "any pairs of related 'opposites' which can become the
focus of exclusive and mutually hostile groupings within the faculty and
related professional staff" (p. 10). These authors particularly empha-
size the importance of attempting to eliminate the destructive dichotomy
between teaching faculty and counseling faculty.

The review suggests that artificial separations between coun-
selors and academic faculty in a multi-campus community college be broken
down through a cross-campus action program designed to: 1) secure total
involvement of both groups; and 2) focus attention on the commonality of
their perceptions and goals. Therefore, this study focuses on:

1. Devising and implementing an action program and process to develop
   in a target population within a community college an awareness of
   the need to change to break down artificial separation between
   counselors and academic faculty and to focus attention on the com-
   monality of their perceptions and goals. This focus suggests the
   following questions:

   a. What are the components and characteristics of this group
      interaction process?

   b. Why are each of these components and characteristics included in
      the process?

   c. What provisions were made to involve all of the target popula-
      tion, counselors and faculty, in this process?

   d. In what stages of the process were the target population
      involved?

2. Exploring the levels and dimensions of consensus reached in a total
   target population and in two sub-groups (academic faculty and coun-
   seling faculty). This focus suggests the following questions:

   a. What level of consensus is reached in the total target popu-
      lation after participating in the Delphi probe?

   b. What level of consensus is reached in the two sub-groups?

   c. On what dimensions do the two sub-groups show commonality?

   d. On what dimensions do the two sub-groups differ?

   e. Does there appear to be a "student services perspective" that
      differed significantly from an "academic perspective"?

   f. If so, on what dimensions do these two perspectives differ?

3. In addition, as a result of Focuses 1 and 2, developing an implemen-
   tation plan at the conclusion of this study to prepare the way for
   change. This additional focus suggests the following questions:

   a. Will the condition of awareness exist in the target population
      so that the implementation plan will be received in a climate
      characterized by mutual respect, shared concern, and open com-
      munication?

   b. Through the action process, will the principles of reciprocal
      activity and responsible participation be implemented to achieve
      organizational development?

   c. Finally, and most importantly, will the condition of awareness
      in the target population and the action team be reinforced by
      feelings of commitment and responsibility that will lead to con-
      tinuing action steps toward positive change and enlightened
      decision-making?

   Focus 3 relates to long-range objectives that cannot be fully

achieved within the scope of the proposed study. However, the very framing of these research questions will serve to heighten the probability of their being perceived as both reachable and desirable individual and organizational goals.

Chapter 3

PROCEDURES

OVERALL DESIGN

A cross-campus action team including counselors, academi.·
faculty, administrators, an educational planning analyst, the director
of student community services, and a student were involved in an on-
going group process of problem identification,. definition, and analysis.
The members of this cross-campus action team were selected on the basis
of their interest in the problem and their ability and willingness to
work harmoniously and creatively in a group toward seeking solutions
to the problem. Other criteria used in their selection included exper-
ience within the system and representativeness of a cross-section of
S.P.J.C. clientele.

Following problem identification, definition, and analysis, the
cross-campus action team then moved out to get full interaction with
the target population, all full-time faculty and all counselors on both
campuses of S.P.J.C. The action team used a modified Delphi procedure
to gather consensus on two dimensions, the perceived causes of the iden-
tified problem and the suggested solutions to this problem. The study
explores: (1) the level of consensus reached within the total target
population (all faculty and all counselors), and within the two sub-
groups, counselors and faculty; and (2) dimensions on which consensus
was reached within the total target population, and within the two

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sub-groups. The significance of observed differences also is examined.

The method of presenting the data gathered in rounds one and two of the Delphi probe, the first and second Delphi questionnaires, is an adaptation of the method used by Little (1974), with the substitution of problem and solution statements for community service program goals.

As the data were analyzed, additional questions were explored. They are: (1) Do the results of this study suggest that there is a "student services perspective" that differs significantly from an "academic perspective"? (2) If so, on what dimens   se perspectives differ? (3) How may these differences, if they exist, be reconciled? This information then was utilized to develop an implementation plan to synthesize services in a holistic approach to the teaching-learning process.

A long-range expected outcome of the study is that the target population will come to perceive the learning environment as a total environment of the student, and counseling and instruction as cooperative efforts which support the student in this environment. Student development then may be seen as a total institutional goal rather than a fragmented depart: tal   res   bility.

METHODOLOGY

A. Action Team

The investigator utilized the group process in the study's action plan. A cross-campus action team of ten persons was appointed to form the nucleus of the action program. Included on the action team were a counselor from each of the two campuses of S.P.J.C., an instructor from each campus, an administrator from each campus, a

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member of the central staff educational planning and research department, the director of student community services, and a student.

1. Criteria for selecting the cross-campus action team members included:

    a. Interest in the problem;

    b. Willingness to work toward a solution to the problem;

    c. Ability to work harmoniously in a group;

    d. Creativity;

    e. Experience with the system (i.e., at least three years in the system, student member excepted); and

    f. Representativeness of a cross-section of college clientele.

2. Long-range objectives, beyond the scope of this study, which the cross-campus action team hopes to achieve through this action program are:

    a. To arrive at a point wh   there was among all counselors and all academic faculty on both campuses a consensus awareness of the problem regarding:

        (1) The artificial separation and distance existing between counselors and academic faculty;

        (2) The harmfulness of this unnatural distinction between two types of educational professionals;

        (3) The need to remove the barrier and to open up communication between these two target groups; and

        (4) The importance of spreading consensus awareness back to the total target population from the action team.

    b. To arrive at a point where there was among all counselors and all academic faculty on both campuses a consensus

awareness of probable causes of the problem;

c. To arrive at a point where there was among all counselors
and academic faculty on both campuses a consensus awareness
of preferred solutions to the problem:

(1) Of eliminating the artificial separation between these
two target groups; and

(2) Of dealing together with the whole student in the edu-
cational process in a climate of cooperation and trust
supportive of his growth and development as a whole
human being.

Perhaps a simplistic statement of the thrust of the study might
be: "We are both (counselors and faculty) involved in doing
basically the same things - facilitating student growth and
development - now how can we cooperate together to do it?"

3. Tasks the action team planned to accomplish included:

a. Participation in an on-going group process of problem iden-
tification, definition, and analysis;

b. Development of a continuity problem analysis matrix from
which the content of round one of the Delphi probe, the
first Delphi questionnaire, was generated and disseminated
to the target population;

c. Completion of the third and final round of the Delphi probe;

d. Identification of activities to reduce or eliminate the
prioritized causes of the problem;

e. Participation in group modeling procedure to develop a pro-
posed plan to implement prioritized solutions to the problem;

f. Dissemination of the implementation plan for solving the

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organizational problem to the target population and to all

clientele groups in the system;

g. Continuation of functioning after completion of the proposed

study, serving as a catalyst and a model action process and

program through which positive organizational change and

enlightened decision-making is facilitated.

4. The action plan of the proposed study was:

a. To develop appropriate criteria for selection of cross-

campus action team;

b. To appoint this action team;

c. To involve the action team in an on-going group process of

problem identification, definition, and analysis. A contin-

uity problem analysis matrix was devised to illustrate:

(1) The problem as conceptualized by this action team;

(2) A series of probable causes of the problem as isolated

by the action team:

Causes within the individual;

Causes within the organization;

Causes within society:

(3) Possible solutions which treat one or more of the

causes as outlined by the action team:

To improve organizational practices;

To improve individual conditions;

To improve impact of organization on society.

d. Then to have the cross-campus action team move out to get

full interaction with the target population, all counselors

and all full-time faculty on both campuses of S.P.J.C.

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using a modified Delphi technique to obtain consensus on
action team outputs, the items of the first round of the
Delphi, reworded for clarity by a group of selected college
clientele. These Delphi items include:

(1) A list of perceived causes of the problem;

(2) A list of suggested solutions to the problem.

The area in which the action team identified statements or items
of the Delphi was limited to those aspects of counseling which
involve continuing stud t-counselor-faculty interaction.

B. Target Population

The target population included all counselors (21) and all full-time
academic faculty (317) on the St. Petersburg and Clearwater campuses
of S.P.J.C.

1. Two campus deans of student services and two associate deans.
   were included in the counselor target group, since their respon-
   sibilities include counseling as well as administration. The
   directors of student community services and of special services
   were included also, since they are actively involved in coun-
   seling.

2. Similarly, two campus deans of instruction were included in the
   faculty target group.

C. Modified Delphi Procedure

1. Instructions to participants:

   The investigator devised and disseminated to the target popula-
   tion, all counselors and all full-time instuctors on both
   campuses of S.P.J.C., a letter describing the Delphi technique,
   explaining how it works and that the Delphi is a consensus

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gathering technique conducted by means of rounds of question-

naires. (See Appendix A.)

    a. Round one is used to establish bounds.

    b. Successive rounds are used for convergence of opinion

       wherein each respondent may change his opinion after

       learning how others responded in previous rounds.

2. Round one of Delphi to target population

    a. The target population was asked to assess each of the listed

       causes of the problem as to its relative importance on a

       five-point scale of ascending importance. (See Appendix B.)

    b. The target population was asked to assess each of the listed

       solution approaches as to its perceived effectiveness.

    c. They were invited to list any additional causes or solution

       approaches that they considered important.

3. Round two of Delphi to target population

The investigator summarized the results of the first Delphi

questionnaire by computing the mean and the mode for each

causal and solution statement and then developed the second

Delphi questionnaire for distribution to the target population.

(See Appendix C.)

    a. Causes identified in round one were listed in the same order

       in round two.

    b. Solutions were listed in that same order.

    c. Mode scores were listed for each causal and solution

       statement.

In order to arrive at group consensus, the target population

then was asked to reassess, on a five-point scale, the relative

effectiveness of the solution approaches, in light of the

summary data of round one. If a participant felt that he could

not revise his original minority position, he was asked to

defend it. The investigator then prioritized the causes and

solutions a second time via mean and mode scores of each item.

4. Final round of Delphi to action team

The cross-campus action team itself completed the third round of

the Delphi exercise to arrive at final consus as to the most

important causes and the prioritized solutions to the identified

problem. (See Tables 24 and 25.)

Development of Proposed Plan to Implement Prioritized Solutions

The action team:

1. Identified activities to reduce or eliminate the prioritized

causes of the problem;

2. Employed group modeling procedure to arrive at a proposed plan,

to implement the prioritized solutions; and

3. Developed an implementation plan to synthesize counseling ser-

vices and instructional services in a holistic approach to the

educational process which included: timing - PERT chart; respon-

sibility stipulation; activities outline; people involvement;

and dissemination of the implementation plan for solving the

organizational problem to the target population and to all

clientele groups of the system.

PERMISSION FOR THE STUDY

Although permission to conduct the study was not required, the

researcher actively sought the advice and support of the campus deans

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student services and instruction as well as the central staff deans.

student affairs and academic affairs. Finally, the president was

sulted, and his interest in the project and the attendant program for

anizational development was heartening. (See Appendix D.) Various

bers of the student body also were consulted in the planning stage of

project. Academic department chairmen were included early in the

elopment of the project and were kept informed periodically about its

gress. The researcher asked and was granted the opportunity to

ear at several departmental staff meetings in order to personally

uaint faculty members with the project. The same strategy was em-

yed with counselors, when the investigator discussed the action plan

the project in student services staff meetings.

At all times during the conceptualization of the research pro-

t, and later, when the plan was operationalized, the investigator

eived wholehearted support from the office of institutional planning

research. As the research project moved forward, the investigator

eived assistance from data systems, within the limits imposed by the

oing needs of a busy organization moving swiftly toward a systems

roach to management.

To the credit of the educational professionals selected for the

ss-campus interaction panel, i.e., the action team consisting of

nselors, instructors, administrators, an educational planning analyst,

director of student community services, and a student, not one

lined service. This illustrated the professionalism of the S.P.J.C.

ff and reinforced expectation of a positive group problem analysis

erience in the action program, in the attendant consensus gathering

erience, and in development of the implementation plan.

Finally, the encouragement and emotional and intellectual
pport accorded the researcher by a number of Nova colleagues, by the
va St. Petersburg cluster coordinator, and by the M.R.P. advisor,
re of inestimable value in the planning and execution of this applied
search project.

DESCRIPTION OF INSTRUMENTATION

The content of the first round of the Delphi probe was deter-
ned by the action team. The area in which the action team identified
atements or items of the Delphi was limited to these aspects of coun-
ling which involve continuing student-counselor-faculty interaction.

After the investigator framed the wording of the Delphi state-
nts, the action team reacted to them and reworded them for clarity and
curacy of content. Following this procedure, the Delphi items also
re submitted to a group of selected college clientele (students,
ministrators, counselors, and faculty) who were not members of the
tion team. This additional procedure was conducted to insure that the
rding of the Delphi statements was clear to persons who had not been
volved in conceptualizing the identified problem and its probable
uses and possible solutions.

An effort was made to keep the number of Delphi items at a mini-
m, i.e., twenty causal statements and twenty solution statements,
nce recent research findings suggested that this consideration would
crease the number of respondents who would take part in all phases or
unds of the study (Little, 1974).

The following priority rankings were used for each Delphi state-
nt: (5) maximum priority, (4) high priority, (3) medium priority,

2) low priority, (1) minimum priority. These priority rankings avoided
the difficulty that frequently arises for respondents in discriminating
between "high" and "extremely high" priority, and their reluctance to
give any item a priority of "no importance" (Little, 1974).

In collecting the Delphi data, the responses were coded in order
to identify responses from academic faculty and responses from coun-
selors. For purposes of further analysis of data in later studies, the
responses also were coded to facilitate identification of the home
campus and academic department of each respondent.

In many studies in which the Delphi technique has been employed,
consensus was defined as the converging of opinion to a common point.
In this study, consensus was defined more broadly as a degree of conver-
ence wherein dissenters agree to positively support the majority
opinion, without necessarily relinquishing their minority position.

Since the target population, counselors and faculty, tend to
perceive themselves as educational professionals with a degree of exper-
ise, the researcher anticipated that, within the time-frame of this
study, they would exhibit less willingness to totally relinquish a for-
erly held conviction than might persons with less professional exper-
ise. This expectation also was supported in the literature (Peterson,
1971). Consequently, in this study, the goal of the Delphi exercise was
to arrive at a sufficient degree of consensus within the target popula-
tion to enable the two sub-groups to function together with unity of
purpose. This, of course, did not preclude the possibility that the
total target population might arrive at the ideal condition, convergence
of opinion at a common point.

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thod of Distribution

The investigator personally delivered a large number of the
rst questionnaires to the various academic departments. The investi-
tor took the time to discuss the purposes of the study with the
rious department chairmen, and where possible, to acquaint the depart-
tal secretaries with the study and to request their aid in facili-
ting questionnaire return. In those instances where personal delivery
the questionnaires was not feasible, the investigator called the
partment chairmen and/or departmental secretaries to solicit their
terest and cooperation. The same distribution procedure was followed
th the counselor sub-group. The deans of instruction and student
rvices were personally visited also.

Copies of the first and second Delphi questionnaires also were
nt with transmittal memoranda (Appendix D) to the central staff deans
d to the president for their information and comment if they desired.
1 responded either in person or by phone; one followed up his verbally
pressed interest by memorandum. The copy of this memorandum from the
an of academic affairs appears in Appendix D. The same general dis-
ibution procedure was followed with the second Delphi questionnaire,
th the following exceptions. Special effort was made to improve the
turn from departments where returns were lagging. Support staff were
definite assistance in this effort and went out of their way to
courage instructors in their departments to improve the department's
te of return and support of the study.

Further, the deans of instruction on both campuses responded to
e investigator's request for assistance by sending memoranda to their
partment chairmen asking that they encourage their faculty to

perate in this study designed to improve cooperative interaction

ween counselors and academic faculty. These memoranda also appear

Appendix D.

These efforts to improve the percentage of return on the Delphi

stionnaires were seen also as important personal contacts between

investigator and the faculty and counselor participants in the study.

such contacts were designed to contribute to creating within the

get population an awareness of the issue and of the need for positive

nge.

RESEARCH QUESTIONS AND STATISTICAL PROCEDURES FOR ANSWERING RESEARCH QUESTIONS

The action program in this study culminated in the development

dissemination of an implementation plan to synthesize counseling and

tructional services in a holistic approach to the educational process.

objectives of this phase of the action program could not be fully

ieved nor measured within the scope of this study, for actually they

long-range objectives of the implementation plan. Consequently, the

or research questions in the study relate to that portion of the

ion program in which a modified Delphi procedure was employed to

us attention on the commonality, rather than the difference, of the

ceptions and goals of the two target groups, counselors and academic

ulty. These research questions are:

1. After participating in round one and round two of the Delphi

be, what level of consens' was reached in the total target popula-

n, which included all full-time academic faculty and all counselors

both campuses of S.P.J.C.?

2. What level of consensus was reached in the two sub-groups, culty and counselors, after participating in rounds one and two of e Delphi?

To obtain the answers to research questions 1 and 2, an item alysis was done of the probable causes of and possible solutions to e identified problem. The mode score, or most frequent response, for ch item was determined for the total target population and for the two b-groups for round one and round two of the Delphi probe. These data re illustrated graphically, showing the relative priority of each item the level of consensus on each item, on each round, on the basis of dal scores.

The arithmetic means of the priority of each causal and solution atement, based on the results of both the first and second Delphi estionnaires, were prepared to two decimal places for the total target pulation and for each of the two sub-groups. This was done by multi-ying the number of responses for each statement in each category , 4, 3, 2, 1), adding those five totals, and dividing by the total mber of responses to that statement. A nonresponse to a goal state-nt resulted in the lowering of the divisor (the total number of sponses) in the calculation of the mean for that statement and in that nresponse itself being given no numerical value.

The causal and solution statements were then placed in one of ve categories based on the calculated mean score, as follows:

Category	Mean Score
Maximum Priority	4.50 – 5.00
High Priority	3.50 – 4.49
Medium Priority	2.50 – 3.49
Low Priority	1.50 – 2.49
Minimum Priority	0.00 – 1.49

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Finally, within each category, the statements were listed in scending order of priority. In cases where the mean scores were the me for one or more items, the item with the highest mode score was ven the highest rank. In the few instances where both the mean and e mode scores were identical for one or more items, the item with the ghest percentage of responses within the modal response category was ven the highest rank.

Because of the nature of the study, the individual rankings of e causal statements from one to twenty was not the important issue; e grouping of certain causes and solutions into categories of per- ived importance was of central concern.

Thus, a rank order of causal and solution statements was com- led on the basis of mean scores for each of the two rounds of the lphi probe for the total target population, as well as for the two b-groups, faculty and counselors. The level of consensus was con- dered to be the difference in the means of the two consensus scores each item for the total target population and for the two sub-groups rounds one and two of the Delphi probe.

3. On what dimensions did the two sub-groups, faculty and coun- lors, show commonality, and on what dimensions did they differ, after rticipating in round one and round two of the Delphi probe?

To obtain the answer to question 3, the rankings of the two sub- ups on the second Delphi questionnaire were compared for similarities l differences in modes and means (Tuckman, 1972). After computing the an of each item for each of the two sub-groups, the standard deviation ; computed (Tuckman, 1972). Then the z test (Mendenhall, 1975) was ployed to determine whether the means of the faculty responses on each

' the forty items on the second Delphi questionnaire differed signifi-

intly from the means of the counselor responses on these items. A two-

iled analysis at the .05 level of significance was done, with the

atical value of z being ± 1.96. A significant z value was interpreted

indicating that the two sub-groups differed. A non-significant z

iue was assumed to indicate commonality. As the answer to question 3

is sought, a more specific related question was explored.

4. What was the correlation between the rankings of the faculty

b-group and the counselor sub-group on the causal and solution state-

nts, after participating in rounds one and two of the Delphi probe?

To answer this question, a rank order correlation (Siegel, 1956)

is done for the twenty causal statements and the twenty solution state-

nts as they were ranked by each of the two sub-groups on the second

lphi questionnaire. In analyzing these data, high correlation was

uated with agreement between the two sub-groups. The coefficient of

termination (Roscoe, 1969) was then calculated to determine the amount

agreement between the faculty and counselor sub-groups in the way

ey ranked the causal and solution statements. The discussion of ques-

on 4 was related closely to the more general research question 3.

Research question 3 and its corollary, question 4, suggested the

llowing general query: Did the research findings suggest that there

s a "student services perspective" that differed significantly from an

cademic perspective," and if so, on what dimensions did these two per-

ectives differ? The discussion of this general question was in the

ntext of the considerations enumerated earlier on page 46 in Focus 2

the study.

As the answers to these research questions were sought, the

major focus of the study was kept in sight, for it should be noted here
that the primary reason for using a modified Delphi procedure in this
applied research project was not to analyze the Delphi results per se
but to employ the Delphi as a component of a planned action process to
achieve within the target population awareness of an issue and a need
for change. The Delphi was merely a tool used to gather consensus and
to point up awareness. As is usual in a developmental study, the sta-
tistical procedures employed were descriptive of the dynamics of the
convergence that took place or failed to take place within the time-
frame of the study.

SUMMARY OF PRODUCT DEVELOPMENT

The final portion of the study was devoted to the development of
an implementation plan to synthesize counseling and instructional ser-
vices in a holistic approach to the educational process.

After devising and utilizing a group process action program to
attempt to break down artificial separation between the two target
groups, counselors and academic faculty, attention was focused on the
commonality rather than the difference of their perceptions and goals.
Objectives of the action program and long-range objectives of the subse-
quently developed implementation plan were to achieve among counselors
and academic faculty a consensus awareness of the identified problem,
the probable causes of the problem, and the preferred solutions to the
problem. A continuity problem analysis matrix was devised to illustrate
this information. The action team then identified activities to reduce
or eliminate the most important causes of the problem. The action team
also employed group modeling procedure to arrive at a proposed plan to

implement the prioritized solutions to the problem and developed an implementation plan to synthesize counseling and instructional services in a holistic approach to the teaching-learning process. This plan included dissemination of the implementation plan for solving the organizational problem to the target population and to all clientele groups of the system.

Achievement of the long-range objectives of the implementation plan cited on page 50, of course, could not be measured within the scope of this study. Continuation and expansion of the study's action process to encompass all student services personnel and all instructional staff is planned. It is anticipated that the cross-campus action team will continue to function and that other similar teams will be developed. Ideally, future efforts toward organizational development will extend this action approach to include all segments of the S.P.J.C. constituency including students, certificated staff, support staff, and members of the larger community. If the actual change process in this project is to be in a positive direction, and effective over a period of time, it must be carried out with full understanding and commitment of all involved. Hopefully then, this study has provided a model process for continuing action steps toward positive change and further organizational development. To that end, the study has developed a proposed implementation plan to snythesize counseling and instructional services in a holistic approach to the educational process, thus illustrating a model product or outcome of this action process.

The timetable used for the completion of the major events of the M.R. P. (Action team, Delphi, and Proposed Implementation Plan) follows:

1. Developed appropriate criteria for selection of action
   team   Sept. 6

2. Appointed this action team   Sept. 9

3. Involved the action team in an on-going group process   Sept. 11
   of problem identification, definition and analysis   to Nov. 28

4. Secured from Director of Personnel and Employee Relations
   an up-to-date list of all full-time faculty and counselors
   on both campuses of S.P.J.C.   Oct. 4

5. Moved out to get full interaction with the target
   groups via modified Delphi technique:

   a. Sent cover letter to all members of target population
      describing Delphi technique and explaining how it
      works   Dec. 10

   b. Round one:

      (1) Investigator sent list of probable causes to target
          population for their assessment of the relative
          importance of causes of the problem and probable
          effectiveness of solutions   Jan. 13

      (2) Investigator summarized the causes and solutions
          by item, calculating the mode and mean scores of
          each   Jan. 27

      (3) Investigator developed second round of question-
          naire, listing prioritized causes and solutions
          with mode scores for each   Feb. 3

   c. Round two:

      (1) Investigator sent second questionnaire to target
          population asking for reassessment of causes and
          solutions in light of summary data
          (Minority opinions to be defended)   Feb. 14

      (2) Investigator prioritized the causes and solutions
          a second time via mode and mean scores of each
          item   Feb. 28

      (3) Investigator developed third round of question-
          naire, listing target population's final prior-
          itizing of causes and solutions, with mode scores
          for each, and summarizing minority opinions   Mar. 7

   d. Round three:

      Investigator presented the third Delphi questionnaire

to-action team for final consensus   Mar. 13

6. Action team employed group modeling procedure to arrive   Apr. 14
   at a proposed plan to implement the prioritized solutions   to
                                                                        May   9

7. Action team developed the proposed implementation plan
   for changing the counseling and advisement function
   through a synthesis of counseling and instructional
   services in a holistic approach to the educational process
   (Proposed implementation plan was based on the product of   Apr. 14
   the group's activity and the investigator's own analysis   to
   of the problem after intensive literature search)   May   9

8. Evaluated the process, i.e., the continuing group inter-
   action among counselors, academic faculty, administra-   Apr. 24
   tors, and students utilized in arriving at this pro-   to
   posed plan: May 16

   a. Described strategies used

   b. Evaluated effectiveness of strategies used

LIMITATIONS OF THE STUDY

The Delphi technique is a valuable consensus gathering process,
although the technique does have limitations. Foremost among these
limitations is the fact that the procedure is supported by assumptions
rather than by research findings. Much of the information concerning
the technique has not been validated statistically. The fact that the
Delphi method takes a great deal of time and commitment on the part of
the participants constitutes a second limitation. Even in view of
these limitations, however, the Delphi has strength and utility.

This study was limited in scope to that aspect of the counseling
operation which involved continuing interaction between counselors,
students, and full-time academic faculty at S.P.J.C. Thus, personnel
involved in student services operations such as health services, testing
services, financial aids, and student activities were not included in
the study nor were part-time instructors teaching only evening classes

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and/or continuing education classes. The exclusion of part-time instructional staff from the target population was not intended to imply that they are unimportant to the instructional program. They were not included in the study because many do not teach on campus, have campus offices, attend department or division meetings, or otherwise articulate with the full-time instructional and counseling staffs. Later studies may be designed to include this important clientele group which, in a community college, should be an integral part of the total college community.

Results of the study are expected to have implications for part-time faculty and all student services practitioners as well as for the target population. Ideally, future efforts toward organizational development will include continuation and expansion of this study's action approach to encompass all segments of the St. Petersburg Junior College constituency including students, certificated staff, support staff, and members of the larger community.

Chapter 4

RESULTS AND DISCUSSION

INTRODUCTION

This study represents an attempt to break down artificial separation between community college counselors and academic faculty through a cross-campus action program designed to secure total involvement of both these target groups and to focus attention on the commonality of their perceptions and goals. The study has three focuses:

1. Devising and implementing an action program and process to develop in the target population, counselors and faculty, an aware ness of the need to change to break down artificial separation between these two groups of educational professionals and to focus attention on the commonality of their perceptions and goals;

2. Exploring the levels and dimensions of consensus reached in the total target population and in the two sub-groups, after participating in a consensus gathering exercise; and

3. Developing an implementation plan at the conclusion of the study to prepare the way for positive change and synthesis of counseling and instructional services.

This section of the report presents the results of Focus 1, the development of the action plan, and Focus 2, the consensus gathering exercise. The major research questions on page 60 relate to Focus 2, that portion of the action program in which a modified Delphi procedure was employed to gather consensus in the target population and focus

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attention on the commonality of the perceptions and goals of the two target groups, counselors and faculty.

The objectives in Focus 3 could not be fully achieved nor measured within the scope of this study, for they are actually long-range objectives of the implementation plan.

OVERVIEW OF THE ACTION PROGRAM

Focus 1: Results of the Action Plan

In this portion of the study, a cross-campus action team including counselors, academic faculty, administrators, an educational planning analyst, the director of student community services, and a student participated in an on-going group process of problem identification, definition, and analysis.

The members of this cross-campus action team were selected on the basis of interest in the problem and ability and willingness to work harmoniously in a group toward problem resolution. Other criteria used in member selection included experience within the organizational system and representativeness of a cross section of S.P.J.C. clientele. This action team formed the nucleus of the action program in the study which had organizational development as its major goal.

Focus 2: Results of the Consensus Gathering Exercise

In Focus 2, the action team made provisions to insure involvement of the total target population, all counselors and all faculty, in the consensus gathering experience. In this portion of the study, a modified Delphi procedure was employed to gather consensus in the target

population as to the priority of the problem causes and solutions.
Thus, in round one of the Delphi probe, the first Delphi questionnaire,
the listing of causal and solution statements developed by the action
team was disseminated to the target population for prioritizing. In
round two, the second Delphi questionnaire, members of the target popu-
lation were asked to reassess their rankings in light of summary data
from the first questionnaire.

The major research questions relate to that portion of the
study's action program in which a modified Delphi procedure was used to
gather consensus. The answers to these research questions are reported
and discussed. The data are presented in three ways by groups: the
total target population, causes and solutions; the faculty sub-group,
causes and solutions; and the counselor sub-group, causes and solutions.
This method of data presentation is replicated throughout the text.

RESULTS OF THE ACTION PROGRAM

Focus 1: The Action Plan

The action team participated in an on-going process of problem
identification, definition, and analysis. Major outcomes achieved by
this action team in their biweekly meetings included the following:

1. Breaking down barriers between team members and target
groups;

2. Opening up communication between team members;

3. Establishing mutual respec nd a climate of trust between
team members;

4. Gaining perspective concerning the   tality of the gen   al
problem;

5. Focusing on the specific problem; and

6. Placing student development and needs at the center of this focus.

Outputs of this cross-campus interaction panel include a continuity problem analysis matrix which illustrates the problem as identified by the action team, the probable causes of the problem as isolated by the action team, and possible solutions which treat one or more of the problem causes, as outlined by the action team. This continuity problem analysis matrix is presented in Figure 1. From this continuity matrix, the content of the first Delphi questionnaire was generated. This two-dimensional listing of problem causes and solution approaches, which became round one of the Delphi probe, appears in Appendix B.

Focus 2: The Consensus Gathering Exercise

The cross-campus action team then moved out to get full interaction with the total target population, all full-time faculty and all counselors on both campuses of S.P.J.C., using a modified Delphi technique to gather consensus. In round one, the first Delphi questionnaire, the listing of causal and solution statements developed by the action team was disseminated to the target population for prioritizing. In round two, the second Delphi questionnaire, members of the target population reassessed their original rankings in light of summary data from the first questionnaire. The second Delphi questionnaire, including summary data, is presented in Appendix C, as is the letter of transmittal.

The action team then completed the third and final round of the Delphi probe to arrive at final consensus as to the rankings of the problem causes and solution approaches.

CONTINUITY PROBLEM ANALYSIS MATRIX

Figure 1

CAUSES

Lack of trust
Unclear program objectives
Lack of recognition of common-ality of purpose
Counselor failure to function as learning process consultants
Physical separation
Heavy workload & limited resources
Inadequate communication
Little personal interaction

PROBLEM STATEMENT

Less than optimum cooperative interaction between counselors and faculty

SOLUTION APPROACHES

Devise improved communication system

Structure for faculty-counselor-student interaction

Make academic advising & career counseling a joint responsibility

Internalize institutional commitment to student development

Devise activities to increase trust & positive relationships

Assign counselors to specific academic divisions

Decentralize counseling services

Involve counselors in curriculum & instruction

Devise activities presenting the educational process as an opportunity for shared personal growth

Devise activities to acquaint counselors & faculty with role & responsibilities of the other

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Results of Round One and Round Two
  of the Delphi Probe

Percent of return. In the first round of the Delphi probe, 51.8 percent,
or 175, of the total target population of 338 full-time faculty and
counseling staff members completed and returned the first Delphi ques-
tionnaire. The faculty sub-group had a 48.6 percent return, or 154,
while the counselor sub-group had a 100 percent return, or 21.

In the second round of the Delphi probe, 49.4 percent, or 167,
of the total target population of 338 completed and returned the second
Delphi questionnaire. (Six additional questionnaires were returned by
St. Petersburg campus faculty members too late for inclusion in the
study.) Again, the counselor sub-group had 100 percent return, or 21,
while the faculty sub-group had a 46.1 percent return, or 146. These
data are presented in Table 1.

Summary of data presentation. In round one of the Delphi probe, the
first Delphi questionnaire, the listing of causal and solution state-
ments generated by the action team was disseminated to the total target
population for prioritizing. The results are summarized and presented
in Tables 2, 3, 4, 5, 6, and 7. Minority opinions and related comments
of the faculty and counselor participants appear in Appendix F.
Although round one participants were invited to list additional problem
causes and solution approaches, none availed themselves of this
opportunity.

In round two of the Delphi probe, the second Delphi questionnaire,
members of the target population were asked to reassess their rankings
in light of the summary data from the first questionnaire. If a parti-
cipant felt he/she could not revise his/her original minority opinion,

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Table 1

Return of First and Second Delphi Questionnaires

Sample	Question-naires sent (N)	Question-naires returned Round 1	% Returned Round 1	Question-naires returned Round 2	% Returned Round 2
Total Target Population	338	175	51.8	167	49.4
Total Faculty Sub-Group	317	154	48.6	146	46.1
Total Counselor Sub-Group	21	21	100	21	100
S.P. Campus* Faculty	187	105	56.2	86	46.0
Clearwater Campus Faculty	130	49	37.7	60	46.2
S.P. Campus Counselors	12	12	100	12	100
Clearwater Counselors	9	9	100	9	100

*St. Petersburg Campus

in light of the summary data from the first questionnaire. If a participant felt he/she could not revise his/her original minority opinion, the participant was asked to defend it. The second Delphi questionnaire, which included mode scores for each of the items, appears in Appendix C. This second round of the Delphi probe developed the target population's final priority listing of problem causes and solution approaches. The target population's listing of prioritized causes is summarized and presented in Table 8. Table 9 presents the target population's listing of prioritized solution approaches.

A final priority list of causes and solutions for each of the two sub-groups also was developed from the second round of the Delphi probe. Causal statements by category of importance are summarized and presented for the faculty sub-group in Table 10 and for the counselor sub-group in Table 12. Table 11 presents the summary of solution statements category of importance for the faculty sub-group, while Table 13 presents that data for the counselor sub-group.

Tables 14, 15, 16, 17, 18, and 19 present the mean and mode for each causal and solution statement on both the first and the second Delphi questionnaires. Data presented in Tables 14 and 15 facilitate comparison between the two questionnaires for the total target population. Data presented in Tables 16, 17, 18, and 19 facilitate comparison between the two questionnaires for the faculty sub-group and for the counselor sub-group, respectively.

Tables 20 and 21 present the results of z tests between faculty and counselor sub-groups on items of the second Delphi questionnaire. Finally, the data presented in Tables 22 and 23 facilitate comparison between the rankings of faculty and counselor sub-groups on items of

the second Delphi questionnaire.

Comparison of the Results of the First and Second Delphi Questionnaire

The major research questions in the study relate to that portion of the action program in which a modified Delphi procedure was employed to gather consensus and focus attention on the commonality, rather than the difference, of the perceptions and goals of the two target groups, academic faculty and counselors. Each research question is followed by a presentation of data to answer the question. These data are presented in three ways by groups, as described on page 71.

1. After participating in round one and round two of the Delphi probe, what level of consensus was reached in the total target population, which included all full-time academic faculty and all counselors on both campuses of S.P.J.C.?

2. What level of consensus was reached in the two sub-groups, faculty and counselors, after participating in rounds one and two of the Delphi probe?

To obtain the answers to res   questions 1 and 2, item analyses, which appear in Appendix G, were done of the probable causes and possible solutions to the identified problem. The mode score, or most frequent response, for each item was determined for the total target population and for the two sub-groups for round one and round two of the Delphi probe. The arithmetic mean then was calculated, and the causal statements and solution statements were placed in descending order of priority, within five categories, based on calculated mean scores (see page 61). A rank order of causal and solution statements then was compiled on the basis of mean scores for each of the two rounds of the

Delphi probe. A summary of these data from the first Delphi question-
naire is presented in Tables 2, 3, 4, 5, 6 and 7. Tables 8, 9, 10, 11,
12 and 13 present a summary of the data from the second questionnaire.

The results of the second Delphi questionnaire, including the
complete wording of the causal and solution statements, appear in
Appendix F. These data show the relative priority of each round of the
Delphi on the basis of mean and modal scores. The level of consensus
reached in the total target population, and in the two sub-groups, after
participating in the consensus gathering exercises is described in terms
of movement toward or away from convergence of the means about the modes
in the second Delphi questionnaire as compared to the first.

As the summary data in Tables 2, 3, 4, 5, 6, and 7 show, on the
first Delphi questionnaire, the total target population, and the two
sub-groups, ranked no statements maximum priority or minimum priority,
and they ranked few (six) of the forty statements low priority.

The summary data in Tables 8, 9, 10, 11, 12, and 13, however,
show that on the second Delphi questionnaire, the participants in the
target population, and in the two sub-groups, gave 15 maximum priority
rankings and 12 low priority rankings. They still gave no statement a
ranking of minimum priority.

Tables 14, 15, 16, 17, 18, and 19 present the data collected
from round one and round two of the Delphi probe, allowing observation
of similarities and differences between the modes and means of the two
questionnaires.

Data in Tables 14 and 15 show that the mode of the responses to
each causal and solution statement for the total target group is iden-
tical in both the first and second Delphi questionnaires. However, the

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Table 2

Causal Statements by Category of Importance
Total Target Population (Faculty and Counselors) N = 175
Round One of Delphi*

Rank	Item Number	Mean	Mode
		High Priority	
1	2.	3.74	4
2	3.	3.69	5
		Medium Priority	
3	4.	3.47	4
4	1.	3.32	4
5	18.	3.26	4
6	12.	3.23	3
7	6.	3.14	4
8	17.	3.05	4
9	19.	3.03	3
10	20.	2.99	3
11	5.	2.98	2
12	13.	2.97	3
13	9.	2.94	4
14	15.	2.93	3
15	10.	2.93	3
16	7.	2.86	3
17	16.	2.76	3
18	14.	2.74	3
19	8.	2.66	1
		Low Priority	
20	11.	2.16	3

*Complete wo   of causal statements may be found on page 70

Table 3

Solution Statements by Category of Importance
Total Target Population (Faculty and Counselors) N = 175
Round One of Delphi*

Rank	Item Number	Mean	Mode
		High Priority	
1	24.	3.93	5
2	22.	3.71	5
3	25.	3.71	5
4	36.	3.70	5
5	35.	3.58	5
6	23.	3.58	4
		Medium Priority	
7	30.	3.47	5
8	21.	3.39	5
9	26.	3.31	3
10	39.	3.30	3
11	37.	3.29	4
12	40.	3.17	4
13	28.	3.16	3
14	27.	3.11	3
15	29.	3.03	3
16	33.	2.94	3
17	38.	2.88	3
18	31.	2.85	1
19	34.	2.79	3
		Low Priority	
20	32.	2.30	1

*Complete wording of solution statements may be found on page 192

Church is a vital part of my life. I like to go to church.
I think that every person ought to go to church. I was brought up
that way, to go to church and Sunday school. And when we were
children, if we missed Sunday school, we didn't go any place that
afternoon. We stayed right on the porch. But I do feel that church
is part of my life and that I should go to church. Yes, I do, because
I think that knowing Christ is a great comfort. I feel sorry for
people who don't. And I think that Christianity is really a great
thing. I don't say that I live up to everything, but I think I am
not the worse person. So long as I have the church, that's really
enough.

In fact, it's because of that that I am not the type of person
to sit down and worry what's going to happen to me because I'm very
busy all the time. I'm always going some place. And I spend as little
time as possible alone at home. I'm always out and enjoying myself,
even if it is just visiting a sick friend or helping a friend who
needs some help.

I have been on quite a few trips. I am going on another trip
this coming December. I am going to five ports in the Caribbean.
I always go to the Caribbean. I like it because the weather is so
nice and you can always enjoy yourself. But I've been talking about
the good things in my life, my friends, my home, and most important,
the church, and when I think of these things I can say truthfully,
like I said, that I feel wonderful and I don't worry about growing
old. But that doesn't mean that there aren't any problems for me
and my friends, because there are.

One thing is the way urban renewal has torn up the city. First
of all, a lot of people who used to live around here have gone to
East Orange and different places, in fact to any place that they
can get. That's my idea, of course, and I think it comes from tearing
everything down so quickly. This destruction of so many buildings
all at once hasn't done too much good, because there is one thing
about it. Newark is a terrible looking place now, as if an atom
bomb had hit it square in the middle, it sometimes seems to me.
I think if they had just torn down some places and then started to
build and then torn down some more, I honestly think that it would
have been better than to tear down all the places at one time. And
of course doing it that way just simply makes the tax rate go up more
and that drives some of us out of the city and that makes it just
that much worse. This tearing down has been going on so long.
I think it started around 1967, and they haven't really done too
much building, as far as I can see, but of course I don't have a car
so I can't get around to see like some people can. There has been
some building, but very little, I think for poor people. For people
who can afford a fancy building, there is a lot of building and it's
all right for them. But many people in Newark cannot afford to go
into those different various projects. So that's one thing off my
chest.

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Another thing that bothers me is the matter of crime. I just
don't go out at night. Anywhere that I want to go, if I don't get a
cab or someone doesn't take me, I stay home. And I try to make a habi
of coming back early. It's not only Newark that is like this. New
York City, Pennsylvania, all down in the South, even in the southern
districts, all around Norfolk. My brother in Norfolk, he didn't used
to think about locking his door, until he got ready to go to bed,
but he locks it now because it is just like any place else. It's
just not only Newark, it's all the places.

I have come to just accept it as something that is there and that
you have to expect. I have to, because what else can you do. There
is nothing else for you to do. Sometimes I think it is because we
are getting so many people in every day from other places that nobody
really gets a chance to settle down. I can't blame the people who
come here. I guess they must be tired of one place so they go to
other cities. And of course at the same time a lot of people who can
move out of Newark are moving out. It's mostly whites who are moving
out, but some of the blacks are moving out too. I don't know what
their reason is. I guess some of them are just tired of Newark, but
I know that some people don't like Newark any more because they say
that Newark is rough. I suppose that in those districts it is real
rough. I know that it is worse than around this neighborhood. And I
know that every place is bad. You just have to be careful, that's all

Considering what I have heard of other places, I don't think our
police force is up to all they could be, especially in answering
your calls quickly. I can understand the problem of the police and
still you wonder what to do. So many of those places are torn down.
Those halls are dark and everything. The policeman has a family too,
and he doesn't want to get killed, so it's really tough on them.

And I am bothered about the whole question of what the social
agencies, like welfare, are doing. I think that most people don't
have too much trouble getting assistance. I have only heard of one
person who had a hard time getting social assistance, and that was
four or five years ago. A friend of mine told me she had tried to
get some assistance for her mother and she couldn't possibly get any.
About six months later, though she told me she had finally got it.
But the average person, so far as I know, I haven't heard anyone
complaining and it seems to me that they do get help when they need
it. But I will tell you one thing that I feel about these social
agencies, something that I wish they would stop doing, and that is
that I wish they would stop taking care of these girls that every
nine months they have a baby and then they get more money. Then I
think that they would have more money for people who really deserve
assistance. Let those girls go to work and take care of some of their
children. I think that there should be a law that would make those
girls take care themselves and any more children they have. I really
don't think they should be given so much help when they behave that
way. It's terrible. It means taxing people so heavily to take care
of something like that.

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Then there is another thing that naturally disturbs me. I think that if you move into someone's apartment or house, you should try to help that person, the landlord, to keep it up instead of breaking it down. You see, that's one of Newark's big problems. I do feel sorry for some of these people, but then sometimes I don't know whether I feel so sorry or not because when these people are sometimes in good apartments, they still tear the apartments down like that. In the houses that I am talking about, these apartments were brand new and the people broke them down. It's not a case where apartments were allowed to run down by the landlord. I know that in some cases that too can happen. The landlords sometimes keep up a building so long as white people live in it and then as soon as the blacks move in, they don't fix things any more and just let the building keep on deteriorating. But I am not talking about that kind of situation. I am talking about places where a perfectly good apartment building is wrecked by the people who live in it, particularly by the children.

And there's another thing. I don't live over across the way and naturally I don't have many friends that live over there, but there are parts of Newark that have an awful lot of fires. I know that. And I do feel that some of those people over there, those dope addicts and alcoholics, they just come into those houses and they light a match and they throw it down on the floor and so naturally the place just goes up in smoke. I don't know what people can do to protect themselves against that.

There are a few homes for older people, some in Newark and some in East Orange and these homes are very pretty and well taken care of. They are really very nice, but it's the location that is bothering the average older person. Because of the location of some of those homes, people are afraid to go down there at night. Of course I wouldn't dare to go down by L. Street and all that at night. Quite a few older people are living in these homes but there are nowhere near enough of them, as far as I can see.

In some of these Senior Citizen projects they have people to look after some of the older people. For example, take the one that I know about in East Orange; there's a lady who goes around every morning to find out if Miss So-and-So is all right. Each door bell is punched every morning and if she's not well and can't come to the door, they ring for the janitor and he comes up and opens the door. This kind of service is very reassuring to older people who live alone and are afraid that they might fall or something and just lie there with no one ever knowing that they were in trouble, maybe even just dying on the floor or in their bed with no one ever to know.

The Senior Citizen home in East Orange is very nice. I have a friend who is living up there and she is looking so well since she got in there. She calls me up and she says, "Eliza, child, I am enjoying myself so much here. I am not bothering myself or worry. I lived in Newark for forty years and I worked hard for almost all

that time and now I am getting some reward." She says, "Now the Lord
has taken me here and I am going to be all right." As I said, some
of those Senior Citizens are very pretty, they're really beautiful.
The one in East Orange just opened up about six months ago and this
is about the most beautiful one I have been in. It makes you feel
that some people care about older people.

They have somebody on duty twenty-four hours a day. Of course
for those who are actually sick, I suppose it is a little bit different
for them. But if they have lived all of those years and when they were
making a little money, they didn't put some of it aside and didn't
look out for themselves, well, that's just too bad. Of course the
little money that you manage to save is not going to last you forever,
but you will have a little something to take care of emergencies.
Although some older people do have real trouble and need a lot of help,
some other Senior Citizens are all right. They're not doing so bad
for themselves. Don't you fool yourself about that. They are looking
for the same thing I am looking for, good health and a decent place to
live in. But some of these older people don't have to do nothing.
They are not so bad off because they have provided a little something
so that they wouldn't have to be so bad off when they got old. But as
I said, the situation for some others is bad enough. You know, every-
body is not alike. For one thing, there is the difference in a person's
attitude. That counts for a lot. Now, of course, if you are just
going to sit down and worry a lot, that is not going to be good for
you. When you get older you have to learn how to keep busy and at
the same time take life easy and not worry too much. Of course, that's
easier said than done, I know.

I think of years ago, of our grandparents. They suffered hard-
ships, poor jobs, all sorts of things, but with all this they managed
to save a little something. But, you know, it's according to how you
spend. You have to be kind of thrifty to know how to save, because
some people are not going to save regardless of how much money they
earn. Of course, in order to save money these days, I found, even when
I was working, you have to learn to do without. And you have to learn
to say, "I am going to put this check in the bank." And you have to
walk out of the bank and just forget about the money you have put
there. That's the only way I know I used to be able to save. I used
to say to myself, "I am going to put this check in the bank and I am
not going to touch it at all. A real emergency has to come before
I touch it." And I would just make myself walk up to the bank and
do it. That's the only way you can do it, because if I had run down-
town, you see, to Bamberger's or some other store, I would have bought
myself a new dress, or a pair of shoes, like any other woman. But
since I have gotten to my present age, I have not changed my attitude
towards a lot of things, including saving when I get an opportunity.
And still I like to go out and I like to enjoy myself. I will take a
drink once in a while and I don't mind people around me drinking, so
long as it's kept in moderation.

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Being that I have been a nurse all my life, I have a few ideas
about what's wrong with hospitals. First of all, they don't have enough
help. That the number one problem. They don't have enough registered
nurses, they don't have enough practical nurses. They don't have enough
aides. They don't have enough people to take care of the patients.
That's the number one problem. A lot of older people who are not
working could be very helpful in the hospital. They talk about public
service employment. This is one place they could begin.

The people who are working in these hospitals, they are all tense
because they are too busy and trying to do too much work. When they
come home, they are knocked out. My friend, when she gets off duty,
is really beat. She works with newborn babies and she's really ripped
when she gets home. The nurses try to do all the work that is necessary,
but it is just too much of a job. I was there in the hospital last
summer. I was there every other weekend, but I have never worked so
hard in my life. So many patients, so much work to do. They didn't
have enough things to work with and it was just terrible.

Virginia Thomas

I'm pleased to help a friend of my friend. Mrs. Moore told me when she arranged that you come see me that you are talking with a number of older people in the black community about what problems we are having, particularly whether we have any problems with work. My only problem with work is I can't stop working. No, that's not a joke either. That's the Lord's truth. I sometimes think that life and work are meant to go together. And I am Christian enough to believe what it says in the Bible about work. Maybe if man hadn't been a sinner he wouldn't have had to work, but we all know how much of a sinner he is and he doesn't show much signs of changing that I can see. But later I want to tell you a story about that.

First I want to begin at the beginning and tell you a little of how I first began to work. I was born, along with five brothers and two sisters, the second of the children in the family and the first was my brother Jefferson, so I was the oldest girl. My father had a small farm, don't ask me how he ever managed to get it, which was just enough to keep us going so long as everyone pitched in and helped. He was a good farmer and I remember that he could do just about everything. He was well thought of and he had plans for all his children. I think that he wanted us all to go to Hampton. My mother, I know, she was anxious that we get all the schooling we could get and that we always remember the importance of helping the race to progress. When I think of those two, working the way they did and sacrificing and worrying over us, how they made the most of their opportunities, I wonder what they would have done today when for many young people college is just there for the asking. They never had that kind of chance, but they always wanted us to have whatever we needed, no matter what it cost them. My mother had some schooling and she was proud of the way I took to schooling. I always had a nice dress to go to school and I did well at school.

In those times, families were generally pretty big and children came one after the other. So by the time I was old enough to help around the house, it came to me to do a lot of the work that had to be done. It didn't seek like work either. It just had to be done. The stove lit in the morning, biscuits to make, laundry to help with, sewing, all the housework which a little girl like me would help with. My older brother, he did the same with the farm work. He was up to milk the cow and to help in the fields. I suppose children today don't understand how natural it was for us to work whenever we were needed. I think it made us feel good and we certainly learned to do many things. And we were taught that it was only right. When I think of it, I think what a nice childhood I had. I scarcely remember any trouble or sickness or unkindness. We were, if I do say it myself, a nice family.

But the Lord giveth and the Lord taketh away. Not that I knew what it was at the time, and maybe you never heard about it, but a

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terrible disease, like a sudden storm, it just swept through our
family. Later they called it the influenza, 1918 was the year, and
when it was done with its awful work, my father and my older brother
were in their graves along with my baby brother. As quick as that
without any kind of warning. You probably know about that time.
Seems like any number of families lost someone, but I think we were
about the worst hit. So that was the end of many things for us.
The farm, we had to leave it to go to live with family in Richmond.
School, it was the end for me because there wasn't room for me, the
oldest anyway, where we moved to in Richmond and since I was handy with
housework and well brought up, it was easy to find a place for me with
a doctor and his family in Richmond. Today, it hardly seems natural,
but in those days it was quite usual for a family rich as the doctor's
family to have several young people in the house. My main responsi-
bility was to look after the two children, young as I was. But of
course, I was busy from morning to night. You'd be surprised to learn
what I was paid for working every day of the week and, it seems to me,
probably at least twelve hours each day. It was only a few dollars
a week. But, of course, the important thing to my mother was that
it was a place for me where I was fed and the few dollars were a great
help to her. And most of the time, I think, I enjoyed what I was
doing. The only sad thing was that it meant an end of schooling for
me, even of reading itself, which I was quite good at. I was just
too busy each day to keep up with reading, and by the time I left the
doctor's house, which is a story in itself, I had most forgotten what
I knew of reading. At least I have never enjoyed reading since then
and I think each year I seem to read more poorly so that now it seems
that I hardly never read at all. So there went any hopes for Hampton
Institute and what I could have learned there. Perhaps to be a nurse
or a teacher.

I said that my leaving the doctor's house was a story in itself.
After I had been there for six years I thought one day to ask that I
be paid more. I was now a grown young lady and it only seemed right
to me. I was like a second mother to the children, indeed almost more
than that, because the children really didn't see all that much of
their own mother. I thought that I was almost one of the family, I
had been there so long. You wouldn't believe what that mother did
when I asked that I be paid a proper wage. She screamed that I was
ungrateful and said that I must leave the house at once. So I said
I would. The children were in tears when I left. It was the end of
that part of my life for me. But maybe it was for the best. Other-
wise I might never have left that family. I was that close to them
except for the mother.

It seemed time for my family to move too, so we all went to
another sister of my mother who lived in Philadelphia. I never liked
Philadelphia. And I didn't stay there for long, even though that was
where my mother was to settle. You'll know what I mean when I say
that this seemed to me the time for me to make something of myself.

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New York was in the air. Everybody was talking about how exciting it must be. I was a grown person now and I thought that I would just go up to New York to see what I could find for myself.

I knew that I could always get a place with a family that needed someone who could do housework and was willing to work hard. Sometimes when I think back to that time, I wonder that I didn't think of other things that I might do. No, it seemed to me that I was fitted to do housework and I don't think that I ever thought of anything else seriously. Of course, I always felt the lack of schooling. Maybe that just shut off any idea of anything else. Sometimes I did dream of being a nurse and even to this day my mother tells me that I should have been a nurse. Who knows, but anyway that's not the way things were to be for me and if I had been a nurse I wouldn't be what I am today. You can't look back.

I didn't come to New York all by myself. My younger sister was with me and we found a place to stay not far from where we are now. It wasn't hard in those days. My, when I think of it, Harlem was a nice place in those days. You wouldn't believe, to see the way 125th Street looks now, how it was all bright and full of people and not at all the way it is now. We left our doors unlocked and never thought about walking at night. Everybody did. There were pushcarts and all such things. It was just as nice and friendly a place as you could want.

I found a job right away, with a big family over on Riverside Drive and I used to take the streetcar to work. It wasn't a live-in job but that was because I thought I would try to have my own place. Well, I worked there for more years than I like to think. Even worked there while my husband-to-be was courting me and when we got married. That was a long time ago. Seems to me that I was just a girl then.

My husband-to-be, he was a church-going man, when he could go to church, because sometimes he couldn't because his work wouldn't let him. But when he could he was there and that's where I met him. He was a porter on the railroad, used to make runs to Cleveland and Chicago. He worked steady until he took sick. I don't think he ever missed a day's work. He was that kind of a man. But we had grand times together then. We went dancing and did all sorts of foolishness and then we were married. I never thought about stopping work when we got married. It just seemed natural to keep on working and we waited for children that never came. It was God's will, I suppose, and I have to think that all the children that I have taken care of, they're partly mine. I really do believe that. And I could tell you stories about how those children, some of them when they were grown up, they came to see me and they told me that I was like a mother to them. But Lord knows, some of them needed mothering, they saw so little of their own daddy and mummy. They seemed to rattle around in some of those big apartments, some of them twelve rooms or more.

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My husband, he had his work but I knew he would have been a good father to a son. He was that kind of man. Maybe it was harder for him not to have a large family, but he never complained. He had been a soldier and he always said that you had to take the good with the bad and that for him, in spite of everything, things were mostly good. He had many friends on the railroad. People he worked with and some of the people who traveled on the train, they would especially ask for him. So he got to know many people, some of them famous in their day. I suppose you wouldn't know their names today, but then he would say, last night there was so-and-so in the car and sometimes in the middle of the night he would say that these famous wouldn't be able to sleep and they would talk to all hours.

He was a funny man and I remember he said to me not long before he passed on, "Ginny, you know, some people might say that I never got very far in my life, but every year I must have gone about as far as the moon and back and not many people can say that." I don't know as if he really went that far. Another thing about him, he felt that his work was a good steady job and that he could always take care of me. They had the union and the retirement benefits and all that. He said that not many people could say that their future was as well taken care of. I seem to be rattling on about all sorts of things, but he was just a good man. We always had a dog and when he took sick, it was his heart and he wasn't all that old, he wasn't ready to retire but he just couldn't go on with that night work, he needed steady hours and plenty of rest, the doctor said. Anyway, it was the dog that meant most to him then, because he had to stay home and the dog would keep him company until I got back. Then, of course, I had to keep on working. By then, I had more work than I knew what to do with.

I recall you asking me how did I get work if I didn't have a job and I wanted one. Well, one thing I will say, I never did use one of those so-called employment agencies, never did and never will. You should know something about the kind of work I do. If you do your work good, I mean if you are responsible and people trust you (they have to trust you because they leave you alone in their house and they ask you to take care of all sorts of things for them), then if somehow they move or/something happens so they can't use you any longer, then they make sure that they let their friends know, and like as not one of their friends is looking for someone like you. I sometimes say that I have just been passed back and forth. But another thing happened in my case which might interest you.

First of all, I would work just for one family. That is the way they wanted it, but like I said, those were always jobs where the hours were very long and you had to work most days of the week, Thursday afternoon usually off, but Saturdays and maybe even part of Sunday. So it was a long week for me.

Once a family I liked, they decided because their children were gone away to school and perhaps they didn't have the money they used to,

who knows, well they asked me if perhaps I might like to work for them for just part of the week, because they had friends who would like me to come to their house for the rest of the week. At first I was doubtful about the arrangement, but I said that I would try it. It was the best thing I ever did, really. I'll tell you why. First, it put me in charge of how long I/had to work, for the first time in my life. Today, for instance, I don't really work a full week any longer. I don't need to and sometimes I don't even try to work a full day. Now, instead of a family to work for, I have what I call my clients. And there is always more clients than I can handle. All my clients have friends who would also like to have me take care of their apartments. Many of them are single, bachelors or single ladies, some are couples. I almost never work for a family with children anymore. But that's all right. I figure I've taken care of enough children in my life and now it's quieter and more orderly if I don't have the responsibility of looking after children and doing the housework. So I can pick and choose the times and people I work for. And I have cut down some over the past few years, but I still have enough work and I know that I will always have more people asking for me than I can possibly take care of.

One thing I think I should tell you. Some people think that the work I do is lowering. And I can tell when a person who wants to be one of my clients thinks that way. Let me tell you a story. Not so long ago, I had an open day and one of my clients recommended that I take a friend of hers for a day. So I went to interview this friend. It was a nice apartment, I could see that, and only her and her husband and everything just so. We talked a while and I was thinking that perhaps I would take the job. But the lady of the house, she looked at me and she said, "I hope you don't mind polishing and waxing the floors, I mean, getting down on your hands and knees to wax them." I said, "Lady, maybe I once used to work on my hands and knees but that's a long time ago. I'm too old for that now. If you want your floors done that way, you'll have to get somebody else to do it or do it yourself, because that's not what I consider to be my work.

I just got my hat and put it on and walked right out of there. Later the client who had suggested this person told me that she got a telephone call about me, and we laughed and laughed about it. That's what I mean. The work I do, it can be low if you let it be or the people you work for make it that way, but it doesn't have to be. I know that a lot of young people today, they look down on what I do and some of them even tell me that they would never do what I have done all my life. Isn't that a nice thing to say to someone? Well, it's all in how you look at it. Lord knows that there's a lot of cleaning up to do in this world, straightening up and keeping things in order. That's what I do and have done all my life, it seems to me, since I was a little girl back on the farm. But it never seemed to me that this was something to feel shameful about or shirk. What would the world be like if we never took care about our surroundings or our belongings? There is such a thing as being treated like a

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servant, do this, do that, all day long. But since I've grown up, that's not been the way I've been treated. And if anybody, like that woman and the floors on your hands and knees, if anybody started treating me that way, they either stopped or I left. But I do think that it is a good thing that I work for a lot of people, not just one family. I see more people that way and it keeps the relationship what I wants it to be. Just as friendly and close or as distant as the situation calls for. I decide which it will be.

Now you asked me to talk about work in my life and I have saved what I think is the most interesting for the last. I told you about my husband being sick, it was his heart. Well, one morning I got up and I went to wake him up and there he was, gone. He went in his sleep and I never knew it. It was a time for me. I don't know how I got through those days. My friends were very helpful and there was the funeral and afterwards there was just me and the dog. Both our hearts were broke and I didn't think mine would ever mend. And there was all the trouble with the Veterans Administration and the railroad people and that's a separate story. I kept on working after the funeral, but I wasn't myself. People were nice and considerate but it was such a lonely time for me, I really can't say. After a time I noticed that I had a kind of trouble sometimes swallowing and a cough and I felt too much tired. One of the people I work for, a lady whose husband is a doctor, she insisted that I do something about it all. So finally it was arranged that I go to the New York Eye and Ear where they examined my throat. I'm old enough to be told the truth and so they said that it was something that was malignant, which means cancer, and that they would operate and they hoped that they would be able to remove all the cancer and I would be all right. Well, they decided not to operate at all because they said that it had spread and it wouldn't do any good.

I thought to myself that that was that. But they said that I should take some medicine and they hoped that would take care of the problem. So I took this powerful medicine. It must have been terribly powerful because I felt worse and worse and I think everybody thought that I was certain to die. People came to visit me and I could hardly get up. I seemed just to sink away. But I kept going to the hospital for the medicine and the doctor was very good to me. He said, 'irginia, we think you're much better. You're not completely cured yet but you're much better." And then he said, "I think you can go back to work if you want to. And I think it would do you good to try to. Get you out of the house and you would see your old friends."

Well, I let my old clients know that I wanted to come back and they were all delighted so back to work I went. I took it slow at first and there were times I was so tired. But everybody understood. Well, you know, that was four years ago and I feel better and better and everybody says, "Virginia, you're looking younger and younger," and I do believe they're right. I still go the hospital once a week for

the medicine. And maybe this is just extra time for me. But I feel good and I work as much as I want to and I know that I am needed and what more can a person my age ask? When I come home, I have the dog to look after and be with. I have my house to take care of.

The problem is, and you can look out the window and see it. You know that I was worried about you coming over here to visit me. This neighborhood used to be beautiful. A park next door, the wide avenue, nice houses, churches on 125th Street. And now it's got so I just can't bear to look at it sometimes. Houses abandoned, young people standing around meaning nothing but trouble to old folks. I can't have any mail sent here because like or not it's stolen before I get to it. It's just a crying shame and it plagues me. I don't know how many times I lost my pension check which come after the death of my husband. After all the trouble that it took to get it, all that red tape and runaround, you wouldn't believe. If it hadn't been for a lawyer friend, a former client of mine, I believe that I would never got what I was entitled to and what my husband worked his life for. It's hard for an older person like me, and I told you that I have some trouble reading and understanding complicated papers and instructions. Well, going into all those offices with all sorts of papers belonging to my poor dead husband, his discharge and his railroad papers and all things like that which he kept so neat and careful, I thought I would never be able to understand what I was supposed to do and I would go from office to office, never seemed to get any further. I had come to believe that I would never get the pension that was coming. That really scared me, because what would I do then if I couldn't work myself? It wouldn't do to think of welfare. I couldn't think of that!

So when I despaired of ever finding out what to do or where to go, I finally told my lawyer friend that I didn't know what to do and he said, "Don't worry. I'll take care of it," and he took those papers and me and we went through those offices with no trouble at all. But I think, what of all the people like me who don't have a lawyer friend to show them the way, how many of them just finally give up, the way I almost did.

So there we are. I have my pension, which helps, I have my work, and I put something away so that I have more in saving accounts than sometimes I can really believe. I worry some about prices and it makes my heart sad to see what is happening to this nice old neighborhood. But I have my church, my friends, and I have the people who need me and so long as I have all that, I thank the Good Lord. Now, let's have some cake. I said that I learned most of what I know when I was a little girl. Well, this is a cake which I learned from my mummy and I don't know where she learned it, but I suppose it goes back a long way. I've taught it to a lot of young people and I suppose it will be baked long after I'm gone to rejoin my husband.

CARRIE BLOSSOM

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Carrie Blossom

I came to New York in 1919, from Charleston, South Carolina.
I'm 63 now. How old would that make me when I came here? About 13,
I guess. I came here with my aunt, and we lived in Jamaica, Long Island.
I left Jamaica in 1934 and moved to New York. I went to school in
Jamaica.

My father took me and my two brothers and a sister and brought us
from the country; we was living in I think they say it was Clarendon,
South Carolina, some place down there. I don't know much about that.
All I know is that my father brought us from our mother's house and
brought us to Sumpter, South Carolina to his mother. My mother took
sick, that's how it was. I can remember only a little of my mother.
I remember her when she took sick. Mostly I lived with my aunt. Now
my aunt was living in Charleston. My grandmother she had begun to get
sick, so she sent for my aunt from Charleston, South Carolina to get
me because I was the only girl--the baby girl died in the meantime--so
I was the only girl left. My grandmother said the boys could take care
of themselves but the girl couldn't, see, so she sent for my aunt to
come and take me, and my aunt brought me from Sumpter, South Carolina
to Charleston and that was around about 1912, because my grandmother
died in 1915. So I lived in Charleston with my aunt.

I stayed with my aunt till I got married. I didn't go to no high
school. I just made through public school, the grade school. I don't
think it was lack of opportunity. I believe if I stuck to it I could
have had an education, because my aunt wanted me to go to high school,
go to college, get an education, but it was just one of those things,
that's all. My aunt was in a position at that time that she could
afford to send me to school.

After I got married I worked a while. I had, you know, the babies
in between working. I had four babies. I was seventeen when I got
married. I first started working, I did housework, the same thing,
day after day. I went like to an employment agency and I got, you know,
different jobs. At that time it wasn't too hard to get jobs around
here. In 1924, 1925, 1926 you could always get some kind of housework,
like day's work mostly. I couldn't take a full-time job. It wasn't
easy to manage to even work at all, with these kids, but I had someone
take care of them for me. Sometimes my aunt took care of them.
I didn't leave them alone. Sometimes I had a girl to stay with them.
There was very little money, but we kind of managed. My husband worked
on the race track, and he gambled a lot, so that was the reason that
I had to, you know, try to keep things going, keep the children together.
And I'm still doing domestic work now. I work part-time now. In 1934,
my first boy got killed by a truck. He was going on 5. He was getting
ready to go into kindergarten or first grade or whatever they call it
and suddenly he got killed by a truck.

It was pretty hard for us during the Depression. Yes, it was.
I had a hard time. I'm going to tell you it wasn't easy. I went through

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plenty. I didn't have too much trouble with the jobs I'd work on
because people was always very nice to me. I could always go back, to
each one, but the pay was very little. Mostly the food we lived on
was very skimpy. Like with a pound of liver, a pound of pork chops,
you make ten yards of gravy. You know. But it wasn't easy, I'm not
going to say it was easy, but through it all I'm thankful that we came
through. Many days I'd sit and think I should have paid more attention
to my aunt and went out and got a good education and I probably would
have been someone today, you know, someone that somebody else could
look up to. But at that time, some people who could have gotten educa-
tions had the attitude that, well, there wasn't much opportunity for
them anyway and that was the reason a lot of people gave for not wanting
to further their education. I could have gone, but you know--young
girls, they think more of boys than of education so that's where the
education went.

Nowadays I make $140 a month at the part-time work I do. I got
Social Security for a while, but I haven't got that in three months.
I get Social Security from the work I did. When you pay into Social
Security, you are entitled to receive Social Security. On Social
Security you can work and earn up to $1,680 in a year. That's all.
My job that I'm working now, I get take $140 a month. I get it like
the first and fifteenth. And I still have to pay them Social Security
out of that. See, I come home with--uh--every two weeks $64.35. I
don't know what I'm going to get now from Social Security, but the time
I did get it, I got it for December, and I got it January, February,
and March, I got $80.40 a month. And I haven't gotten none since then.
I don't know what is the problem now. The last part of April, I think
it was, they sent me a check for $482, so I took that and I put it
away because I didn't feel like I was sure I could keep it. When I
was signing up for Social Security, they didn't tell me that I was
going to get any--what do they call it--like back money. They didn't
tell me that I was going to get anything like that, see. So when I
got it I took it and I put it up. I says that soon I might have to
start using it. And that was all that I have gotten since March.

Right near here they have an office. I've been there about four
or five times, and the lady, she said she was waiting to hear from the
people she wrote to. And I don't know who she had to write to but it's
in the office, that is the excuse they give me. She wrote to them and
she's waiting to hear from them. Then as soon as she hears from them
then she'll let me know. She says she didn't think I was entitled to
the lump sum check. But it's kind of strange although she knows that
I got this check, she's just not bothering. She just said that she has
to write some place. I don't know, to tell you the truth, I don't
know. I'm just sitting waiting.

As long as I can work, I don't want welfare. They are hard on
people on welfare. Listen, honey, I've been on welfare.. I was on
welfare also with my children 'cause when my husband and I got separated.
Course we was on welfare before I leaves him. So welfare, I guess

there's nothing wrong with welfare. But I feel that as long as I can work and earn my money, I don't want no welfare. Leave it for when I can't do no good for myself. That's the way I feel about it. And I think a lot more of these people if they would feel that way about it, they wouldn't be so hard on people on welfare.

I'm not 65 yet. I got a little bit more to go. I haven't had any problem with any illnesses, where you had to have a lot of medical attention. Once I had an operation and Father McCann took care of that. I went to St. Vincent's Hospital. He took care of that for me so that didn't cost me nothing, but otherwise I suit myself, maybe once in a while I see a doctor for something. Nothing serious. You know, they take a lot of money.

I live here alone by myself. I have one room. This is it right here. It is a studio, whatever you call it. Just I have my own little kitchen. I have my bath. So that's enough. I don't like to go out, in fact. Just once in a while I go to St. Charles Church to take a bus ride or something like that. I'll go on the bus ride. I'll maybe go to a dinner, if they have a dinner. Something like that. I like to stay in the house. I like to sit with the TV and listen to the radio. I don't watch all the daytime series. Not the give-away things. I can say I'm very much a loner. I don't like a lot of people hanging around. It makes me kind of nervous. I guess maybe it's stupid. Every once in a while I go to a dance. I like that. Something that someone has given and I know them well and it's a group that I like to be with, then I'll go. But to go see something strange, I'm not for it. Sometime people tell me it's stupid to stay in here by myself, but that's what I want. I like to be home.

I don't fear getting old. Really and truly I don't think about it. There's no sense in my thinking about it. I try to keep myself as young as I can. I like to drink occasionally and if I find that a drink is going to do me some harm, then I leave it alone. But I'm not going to do anything to tear myself down. I try to keep myself up. I try to save a little bit. When the time comes that I can't work, I will find out if I can depend upon these agencies that are supposed to help old people. That's what I will find out when I have to go to them.

I think that most people now are pretty much aware of the agencies that are supposed to furnish services, because I know there was a time when especially a lot of black people didn't really know what they could get, where to go, you know, they were very confused about who to see and so forth. It is not easy to keep informed, when there are so many different things, you know, every year, something different going on, where they can get help. From what I see every day, on my job, they go mostly to the priest and the priest directs them. They tell them where to go, what charities are available, the Catholic charities. I don't consider myself a very religious person. Not at all. No, I am not going to say that. I don't forget to ask the Lord

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to have mercy on me. I go to church on Sunday, and maybe once in a
while during the weekdays, but I am not going to say often. Sometimes
I'll get a spell and I'll go, say, about two or three weeks, and then
I won't go for a while, but I go to mass.

Some people sit around and imagine that all kinds of things might
happen to them. There might be some good things that might happen,
I don't know. But I wouldn't want to get like that, you know, just
sitting. Now that is the first thing that people think that would
happen to me, you know, that she's sitting home all the time, looking
at TV, doing nothing. You have a whole lot of time to think a whole
lot of nonsense. But, you know, when I find myself beginning to think
stupid, foolish things, then I always just take the Bible and read a
little passage in the Bible and that pacifies me, or I take my rosary
and say my rosary. You know, it kind of washes that out of my mind.
Because you have no right, you know, to think things like that. If I
see a spook in there in the closet, you know. Uh uh, no, I ain't
got there yet.

I imagine that some of the older people are really forgotten
people, but it seems that the older people that I know, when I see
them each day, they look like they doing pretty good. But I don't
get around that much. You know, I don't do a lot of visiting. In
fact, I can't visit sick people. I get sick myself. I don't like to
go to hospitals and that's one thing I can say that I should be
ashamed of, that's an awful thing. But to visit the sick people, or
go to a hospital like that, I come on and I get deathly sick in here
all by myself. And I care very little about going to the undertaker
and seeing a dead person. That's another thing about me. That works
on my nerves. But so far I have been very healthy. I haven't had
any major illnesses. So I really haven't had to depend on any of
these things, like Medicare and Medicaid. And I hope that I never
have to. Some people have opinions about these things, these agencies,
that they are not what they are supposed to be. But, you see, I
haven't had no experience with them so I can't say whether they are
good or whether they are bad.

A lot of people that I have talked to, and especially some of
those that are older, tell me that one of the things they fear in
getting old is the whole problem of crime in New York. And it is not
only in New York. And I feel terrible about it. I got held up not
so long ago. My daughter and I got held up going into her house.
I was going up the stairs with her and these two boys came by and,
you know, because I walk slower than my daughter, and you know, we
were talking, and she was ahead of me, and I heard this running in
the hall, and when I got to the steps and now there is no sense in
me trying to get up before anybody else, so I just stepped aside.
My daughter was up a couple of steps, and this fellow rushed past me,
you know, so I'm standing there waiting for the other man to go by,
and I turned around and this boy had a knife on me. I says to him,
I says, "Is this what you want? Take it!" I gave him my pocketbook.

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So the man turned around to my daughter. And he was trying to do something, there was something he had in his hand. And I looked and he was after her, and I screamed; so she said to me, "Oh momma, don't scream, don't scream." She didn't know that the guy down below had my pocketbook. Because I had given it to him. Oh, yes, took hers too, but she didn't have anything in hers. But she had just given me twenty dollars and I had it in there. I shouldn't have put it in there. I should have put it in down here. But you know, it didn't really frighten me, no, because they weren't violent, and I looked at the boys, and two clean-cut boys, you wouldn't think. You'd think, my son, that's what I thought of when I looked in his face. I said, "Gee whiz, he's just like my son, a nice clean boy," and I said, "This is what he's doing." And I did not get frightened until I got home.

When I got in the house, I started shaking, see, and since then I have been a little shook up, especially coming up on the elevator; I won't get on it. I wait until there is someone in the building that I know, and lots of times when I come in there are a couple of women down there doing the same thing, waiting, you know, for someone else to come up. But, I'm telling you, it is a problem. This problem seems to have gotten out of hand, it certainly has. It's way out of hand. A lot of older people seem to think that these people prey on older people. And so do I, because, you see, the older people can't put up a fight. The only thing that an older person can do is just to let them go ahead and take what they want. But a lot of time they will beat an older person, knock an older person down. You know, she don't want them to take her pocketbook and she will put up a little fight, and that's how they get hurt. And I say, "Just give it to them." I'm not going to fight over it. If they want it, then take it. But I hope it don't happen again and I hope it don't happen to anyone else, because it is really no fun.

I have lived in this neighborhood since about 1940, because I used to live on 143rd Street, and when they tore that down to make housing, I came here. So since I left Queens, I have been in the same place, or somewhere in this general area. If I have to live in New York, I prefer to live around here, where people know me. Back in 1938 or 1939, at that time I lived over on 123rd Street. I was on welfare. I had been on welfare in Jamaica. Yes, I was on welfare in Jamaica. That was when I first got on welfare. The people at welfare would take your insurance policy and turn them into the insurance company, mostly Metropolitan, that was the only one that I had, and they got about eighty dollars from this thing, and the insurance people mailed me this check.

I thought this check, when I got it, I could use it any way I wanted, so I spent the money, paid some bills, which was wise, you know, so a couple of days later the investigator came by and she told me about this check that I had got, you know, so she asked me, did I have it, so I said yes, so she sat there and she asked me where the

check was, and I said that I had done spent it, paid my bills, bought food and stuff for the children. Eighty dollars was nice at that time. And she sat there and she deducted that eighty dollars out of me, and I didn't get a check for about a month, and that money was deducted from that check, and you know, I had a tough time for a whole month, because you get the check the first and the fifteenth. I had a tough time making ends meet.

But then I moved from Jamaica to New York. And I was living on 1335d Street, and that's when the investigator came to my house and told me about finding my husband. I was still on welfare. So, she told me, she said, "Do you know where your husband is?" and I said, "No, I don't." She said, "Oh, yes, you do. You know where he is." I said, "I don't know where my husband is." She said, "Well, you have to go find him." I said, "I'm not going to find nobody," I said, "because when I left my husband, I told him I was not going to sleep under the same roof with him again, and I meant it. See." I said to her, "Now, if you find him, you live with him, because I am not going to live with him." "Well," she said, "you won't get no more checks." I said, "OK," and sure enough, she shut me off.

I didn't think she was serious about it. But she shut me off. So I went to the place where you had to go to, the office. At that time it was on 135th Street but they were in the process of moving. And they were fixing up this other place. So for three whole weeks I sat there with other mothers waiting to get checks, and they had their children. Of course the poor little kids were crying, you know, because they were hungry, they didn't have no milk. Nobody could never see you but supervisors. So you just sat and sat there and sat there, from nine o'clock in the morning until they closed up and you go home and you come back the next morning and you just sit there and give your name at the desk and sit there. And you sit there. And so this is what I did for three weeks.

And I was sitting there and something say to me, "Get up and go home and get yourself a pencil and paper and envelope and ink and write a letter to Mayor LaGuardia." So I did that. I went to my girl friend's house and I borrowed an envelope and a sheet of paper and a two-cent stamp. And then I went home and sat down and I wrote a letter. That's one letter I would love you to see. I should have kept a copy. I didn't have sense enough to do those things.

I just poured it out. I guess it was some bad English and some bad spelling, and everything. There was nothing fancy in me like that. I just needed help. And I told Mayor LaGuardia about all the other mothers who were sitting in the office with their children, about how their children were crying, because they're hungry, and sitting there from nine o'clock to five o'clock every day and nobody give us nothing, nobody tell us nothing, and I said that these women come up in their fine cars and with their furs and dressed pretty and walk over to the desk and get a check and we are sitting there starving and our children are starving.

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I put all that in that letter and I sealed it up and I mailed it, to Mayor LaGuardia. So in the meantime, this was on Friday afternoon, a friend of mine gave me the number for the mayor's office. I told the person who answered who I was, and she said, "Oh, Mrs. Blossom," she says, "I have your letter right here in front of me." That was the quickest action I ever had in my life. Well, anyhow, so she says, "I'll tell you what to do. You go to the 131st Street office and you ask for Miss Davis," and I said, "Oh, I been trying to get to Miss Davis for three weeks. And nobody can get to her." She said, "I'll tell you what you do. You go there and I'll call her. And when you get there, you'll see her."

And, sure enough, when I got there, I was met at the door by Miss Davis. And I said, "Miss Davis," and she said to me, "You Mrs. Blossom?" I said, "Yes." "Why did you write downtown?" I said, "Because I couldn't get to see you and my children are starving, and getting ready to get put out of their home. And the rest of those mothers are sitting over there the same way. Their children are crying and they are hungry. I had to write downtown." Well, she took me in her office. And she raised cain with me, but it didn't make any difference. She had to give me a voucher for food and for my rent. And I didn't have no trouble out of them until I decided to get off. I started working at St. Charles. I got myself a job that was paying me, you know, enough that I could pay my bills, then I got off.

My children were pretty well grown up then. The boys could go out and earn a little change, delivering groceries, they were working around a grocery store. I could have stayed on welfare, if I had wanted to. I could have stayed on, but I didn't want to. In all I stayed on welfare about ten years, but only because I had to. When the children were old enough so I could go out and work, I got off welfare.

DEBORAH SMITH

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Deborah Smith

I came to Newark as a girl.. I came from Richmond, Virginia. I came up here in 1909. I came here as a nurse, a child nurse. I didn't finish schooling but I decided that I wouldn't finish. I dropped out of school. I was already employed when I came up here. I came up here with a job. I don't remember exactly who I was working for. I know her name, but I can't think of the family's name. She got married up here. She married this man and he was Jewish and he had a very unusual name, a name that you don't hear very often. And then I left them and I went to another family. And then I came back to Newark. And then I went to Hackensack, I was there about three months. Left Newark for a job, a better salary. I was looking for more money.

Good money in those days was twenty-five dollars a month, and, well, I was working long days too. You could get along with $25 a month in those days. Frankfurters were 16¢ a pound and pork chops were 16¢ a pound and fish was 2 pounds for a quarter, and all that stuff. And look what you got to pay now for that. You got to pay $1.10 for fish now, more than that. It is different, but you don't feel no different, you know what I mean. Because you know how much you got to spend so you spend that and no more. You have to budget yourself, I don't care how much you make..

And then I met my husband in Millington. I went from Millington back to Newark and then to Hackensack. And then I came back and I got married when I was in Hackensack. It wasn't for money so much. I wasn't so much in the money part, but I just liked to get around, you know. Get around and meet people and learn something.

Well, I met a lady from the Thirteenth Avenue church. She was from Virginia and she was a teacher. So I met her and I always, after I left this lady I told you about, I made my home with her. And she lived in Newark, she lived on North Broad Street. She didn't have no children, just her and her husband, and so she took me in as a child, practically, helped find me some jobs. And then I used to take music. I'd taken music before I came to Newark. And then I told her that I would like to continue music. So she gave me Mrs. Gaines' number. So I took music off of her.

And then at that time, Dr. Edwards, he was pastor at the Thirteenth Avenue church, he came to my house, after I got married, because this lady that taken me as her daughter, she was taken sick so she went to the hospital. She came out of the hospital, but she didn't know where to find her husband so I told her to come and stay with me and so she did. And she lived with me and Dr. Edwards came to see us. And so he asked me to play. I had my piano. My husband give it to me for my anniversary because we had married. So I played, so he said, "You come down. You come over to the church and play for us on Wednesday evening." So I went over and I did. So he said, "Now, that's your piano, you play just as long as you want to." And I taught for a while here in Newark.

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I taught music at the third grade. It must have been in 1925.
I didn't teach right through the depression, because then I started
to take on other things, because I can do a little of this and a little
of that, see. So then I started sewing. I make powder puffs. I make
powder puffs for a long time. A powder puff is to powder your face
with, so they wouldn't give them to any other colored person but me,
'cause I knew this white woman that was doing this work, see, and she
taught me how to do it. And then she said that she would get me a job,
which she did.

I didn't sell them. I sewed for a factory. And I used to make
a gross a day. Yes, a gross a day! I had to sew by hand because you
couldn't make one by machine. And then I sewed that for a long time,
but then after that they went out of business, so I got another job.
Sewed doll dresses. So I sewed doll dresses up until I lost my sight.
That was in 1946, or 1947. My sight got pretty bad on me then, so I
give it up. The doctor told me to.

I never got bored. I didn't have time. "Cause you see I had my
children. You know, I had to look after them, and I couldn't take a
steady job on account of me having the children, you see. I just took
these little jobs. That powder puff job, that was at home. I brought
the work home with me, and sewing my doll dresses I bring them home
too and do it, and they would come and pick up the work. The way I
got this job, well, I'll tell you. I used to do dressmaking and I
got this job through a lady I used to sew for her. I used to make her
children's dresses and school dresses and so forth. And I used to
make dresses for other people, and so that is how I came to get this
other job. I never used an employment agency. No. No. No. No. Never
been in one of their offices.

You asked me if I worked right through the depression. Well, if
you know people, you get around, you know different people, you see.
There are a lot of people that know people, but still they have to go
to the employment office. Got to have references and all that kind
of stuff. So I didn't have to do nothing like that.

Since 1946, well, I have been taking care of my home. Yes, and
I haven't done anything special, outside of taking care of my home.
I live here by myself. Yes, I am here by myself. I haven't cleaned
up this week, because last week I was going out. I was going to see
some friend of mine. The first people I met when I first came to Newark.
She's got, I think, seven sisters and brothers. They are all living,
but the mother and father have passed on. They are my oldest friends.
They live out on Long Island. They have a home down to the shore.
So she had me over to her house on Sunday and Harry take me over. She
knew me long before I was married.

I was married nine years before I had any children. I was married
on December 8, 1910. I had three children. Donald, Charles and Patricia.
She works in the Veterans Hospital and Charles works for the Internal

Revenue. He was in Newark, but they transferred him to Brooklyn. He has lovely children.

My husband was a musician. But he worked for the Essex County Park Commission. He used to be a watchman there. He was with them twenty-eight years. I guess you know what the Essex County Park is. You know Bedford Park. Well, that is all in Essex County Park. Well, he worked over in that direction, so that's why I moved here. I lived on 5th Street and then we was looking for a house.

Well, we came over here one Sunday, going over to the park, over to the bench there, and they had a music, a band over there to play on Sunday. So we was walking out one Sunday with the kids and we come up this street. And that Sunday; I said to my husband, because where we were living then we only had three rooms, we lived on the third floor, "That would be a nice little shanty to get in." I looked at the yard, and I said, "The kids, they could play down there." So we found that the house was for rent. An Italian woman, she saw me at the window and she and her husband opened the window and she said, "Do you want to look at the rooms?" I said, "I wouldn't mind." So she told her husband to get the keys. So she came and opened the door for us and we came in and looked around in there. At that time it was nothing but an old dump but we went all around and looked at it, and I said, "It would be better if it were a whole house." And he said that he would see about it. And I said, "All righty."

And so we had to go down State Street and see the landlord. He was down in his shop on State Street. So that Monday my husband went down to State Street to see him and when my husband came back he says, "He want people to come up next Monday and he will permit me to see the house." So we did, and he said; "I give him some money on deposit." So he says, "The house is for rent or for sale." So I told him, "well, it is a nice neighborhood, but I don't care so much about the house." We stayed for a while, then my husband, he says, "Well, if we go to East Orange or Montclair, I'll have to get up so early in the morning, especially when the weather get bad, don't you know?" And so, I said, "Well, you can walk from here to your job.

And so I said, "We'll take it on account of your job, and the neighborhood, it's nice." There were no colored people in the neighborhood. And so I said, "And I would like to get the children in a nice school." So then we took it and my son was graduated from Garfield Grammar School and Donald and Patricia from Baringer and Charles was graduated from Art High. So we were looking out for their education. And I didn't want to bring them up in a strictly colored neighborhood.

So I didn't come here to stay, but we just stayed. We just stayed and stayed. We bought it and we fixed it up. And so it turned out all right. We have been here forty-six years. We've seen a lot of change, but still there ain't but two colored families on this

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block, that's all. One time there was about eight colored families here but after the Bittlemens sold their nouses, all the Italian people bought them and made the colored people get out. So the colored people next door, her and I are the only two colored people in here. So she passed away in February, and her granddaughter rents the house out. Her granddaughter lives up in Boston. So she just rents the house out and I haven't seen her since her grandmother died.

This is primarily an Italian neighborhood. I think the woman next door is Italian, but her husband's Spanish. And Germans down the street a little further, and next Italians. And across the street is Italian and down further, and I think there is some Irish around here somewhere. And some Polish. Next door she's Irish and her husband is Italian. So we are all mixed in, you know, and they all look after me. They are very nice to me.

We don't have any black and white trouble because we are all just like one family. Yeh, we are just like one family, yes, indeed. They come in here and want to know, "Is there anything I can do for you?" They watch and see that nobody come in and see how long they are going to stay. Yes, they are watching me all right. Yes, indeed, so they're very nice. And if I say that there is anything I want, just call them. They watch the house and they're watching me.

I belong to the Red Cross. I did belong to the Mothers' Club, and the Doxie Club. And I belong to the Guild. At the blind school, we makes novelties and little things. You see, I made those things over there. This is ceramic. We have that once a month. Every Saturday we have something. And every third Sunday we have open house. And the third Saturday we have sewing, and the fourth Saturday I think that we have jewelry. I go every week and every third Sunday of each month. And we have Thanksgiving Dinner, and then we have Christmas Dinner, and we have George Washington's Dinner and then we have Lincoln's Dinner, and we have spaghetti dinner, and we have bingo one Sunday, and we have the white elephant sale, auctioning off things. "Cause we make a lot of things that we don't bring home. We leave them at the Guild. And people who want to buy them can have them. And they give us the money, but I don't accept any. I let that go to the Guild. And we have music and singing, oh, we have a good time. Oh, we have dancing. Every Thursday night, they have dancing.

We have time for other activities because, you see, dancing is in the evening. And we take up Braille because it is kind of hard for me. I don't know how to read something. You have to be sensitive to letters, you know. And so I haven't ever taken an interest in Braille, although it would be very nice if I did learn. We have cooking class. And we can take cooking and we can take up nursing.

The way I get down there is that on Saturday I call up for a ride. And different ones volunteer their services, and if I want to take a spin or two, I'll call them up. I never have any trouble, although

sometimes it is hard to get a ride because a lot of people are busy, you know specially men folks. They have their work to do. But we get a ride. I very seldom been left. Our school opens at two-thirty. From two-thirty to four-thirty. This right in the heart of Newark, near the Penn Station.

You ask me what my children are doing. Well, Patricia, she married James Perry in 1941. And she has four children. James Perry and Thomas and Betty and William. Thomas, the second one, is a detective in East Orange. And he has two girls. Those are my grandchildren. I have a little boy four years old. Mary, my granddaughter, she is married too. My daughter works in the County Hospital. My son-in-law, I don't know where he works. He's sickly. He can't work steadily. His heart is not good. He's been overweight.

And my son, Donald, well, he graduated from Baringer and then he went to Winston-Salem, and then he went to Georgetown University Law School, in Washington. I am very proud of my children.

Other than my eyes, I haven't had any health problems that required hospitalization or anything like that. Only my eyesight. That's all. And I had to have an operation on them. And then I had a hemorrhage in my head. But up until that time I was in perfect health. My health is perfect, excellent. I never got any assistance from any government agencies when I was ill, and not now. I don't get Social Security either. I don't work so I guess that is why I never got it. I mean, the work I did was at home. All I get is my husband's small pension. He paid into Social Security, but I don't get no Social Security. Anyway, I just get along with what I have, don't you know? I don't have no expenses. I can't go to any expense, I mean, with my house or household. I don't have the money to do that.

We did not get to Charles. Now Charles, he works for the Internal Revenue in New York. He finished up school; he graduated from St. John's College. And then he worked for the ODB for quite a while before he went into the service. And then he went into the Internal Revenue and he has been there ever since. He's married now, and his wife, she's a teacher. And they have two children, a girl and a boy. The girl, she takes music.

There's a lot of music in my family. Yes, my people, on my mother's side, they were all musicians. They lived in Macklenberg, Virginia. My grandparents came from there. It's not far from Richmond. Yes, but I was never out there.

I've been to a camp meeting. Oh yes, indeed. I used to go there when I was a kid, 'round about ten years old. We used to have them after they get through with preaching. On the camp ground. Everybody had their table set up and you go around there and you could eat all the food you want. Fried chicken and corn pudding and watermelon, anything, marvelous.

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They start in August, see. The first Sunday in August, they'll have it at this church, and the second at this other church, and then the third Sunday, they have it at another church, that was the church my mother's people used to belong to. And people would come from far and near, and I remember that my mother used to kill chickens. She used to kill ten chickens and my father used to kill little goats and they would be cooking that for all week. And I tell you, they would have some food. And my mother and another lady, a lady name Lucy, they used to get together and they had their tables set together, and my father used to set up that table, as long as this room. And they had that white tablecloth on the table, and they had that food set up there, so that when you came out of church, after church service was over, and everybody would get around and start eating. And all the watermelon was on and you used to have watermelon on the ground, and they put them under the table. And, after they finished eating the food, then they started cutting the watermelon and then start slicing the watermelon, serving the watermelon. It was good.

You ask me if I get lonesome? You kidding? I got the piano there; I got the phone. I can't see, but I just feel the keys on the piano. I don't get lonesome; I got my work to do. Sure, I have got my work to do. How can I get lonesone, all the work I got to do? I keep this whole place clean and spotless by myself.

PART II

PUERTO RICANS

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Introduction

Young Puerto Rican men and women tell about their lives and
experiences from a very different point of view from that of most
older Blacks. Where the Black man or woman looks back over a long
life and often attempts to sum up its meaning, the young Puerto Rican
looks into the future and tries to understand whether his or her
experience or the experiences of parents provide some way of under-
standing and coming to grips with what the future may hold. In
particular, these young men and women want to understand what scope
they have for fulfilling their desires and ambitions, what options face
them and what forces, both internal and external, will influence their
choices.

But both groups take it for granted that they are minorities,
that they are part of a recent wave of migration to the North even if
individually they may have been part of New York for generations.
They also take it for granted that they are not like earlier immigrant
groups in New York City, that they should not be compared to other
ethnic groups. They do not find any consolation in being told that
earlier groups suffered, were packed into tenements, became sick and
died, were unemployed or underpaid.

But here much of the similarity between Blacks and Puerto Ricans
ends. For one thing, the older Blacks, those who migrated from the
South, either made the decision to move on their own or wanted to come,
regardless of the heartaches the move might have caused or the nostalgia
which a Southern childhood or youth now occasions. Secondly, almost
all older Blacks take it more or less for granted that their destiny
is inextricably linked with America, that in that sense they are more
American than any immigrant of the 19th or 20th century. Their
argument with America is about their status as Americans, not about
whether they are Americans in the first place. Finally, many of the
older Blacks have been in New York or Newark much longer than have
the Puerto Ricans, they live in communities that are much larger in
population, they have achieved some, even if slight, degree of
influence and some political power. And Puerto Rican youth are apt
to know that, bad as the lot of the ordinary Black in New York, the
lot of the ordinary Puerto Rican is worse.[1]

To many young Puerto Ricans it is a matter of importance to
understand why their families left Puerto Rico. Therefore events

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1. It still comes as a shock to many young Puerto Ricans to
learn just how much worse that lot is. A recent publication of the
Regional Office of the Bureau of Labor Statistics, "A Socio-Economic
Profile of Puerto Rican New Yorkers," gives some details of the
position of Puerto Ricans, emphasizing that a relative decline took
place between 1960 and 1970, a decline which has almost certainly
continued and probably been accentuated.

that may have occurred before their birth have potentially great signifi-
cance. The past is part of their present in a way that is simply not
the case for almost all other immigrant groups.[2] But that past is also
unique in American experience. Regardless of their feelings and beliefs
about Puerto Rican independence, almost all young Puerto Ricans feel
that the presence of the United States in Puerto Rico is forced and
alien to the island. Therefore, a critical date in the past for them
is 1898 and a critical period, as they see it, determining to some
extent their own development, is what took place in Puerto Rico in the
early decades of the 20th century during which the United States was
rigorously trying to transform the island and the population on it into
an English-speaking and Americanized people.

While most young Americans have almost no concern about what may
have occurred in the time and areas in which their grandparents lived,
many young Puerto Ricans have a consuming interest in what happened to
and in the island during that time. Their understanding of that period
determines what they believe themselves to be and what they believe
they ought to strive for. From their point of view, moreover, the
critical forces and events that determined the character and experiences
of their parents and grandparents are directly related to their own
character and lives. Two examples may illustrate this connection more
concretely.

When the United States took control over Puerto Rico, one of the
primary objectives of the U.S. policy was to raise the educational
level of the Puerto Ricans, while at the same time transforming the
language of the island into English through the instrumentality of the
school. It was the policy of the U.S. authorities in charge of educa-
tion not to use teachers who had a Spanish accent and the school
curriculum was carried out in English. Teachers were imported from
the mainland and no real effort was made to give them an understanding
of Spanish culture or behavior patterns.

The result was, with some exceptions, what might have been
predicted, an educational disaster. It was impossible to turn the
island into an English-speaking territory and Puerto Rican children
usually deeply resented their teachers and were in turn often treated
with contempt and harshness by school personnel. The long-term conse-
quence was that several generations of Puerto Ricans, including in most
cases the grandparents and parents of Puerto Rican youth now in New
York City, went to school far fewer years than did mainland Americans
and during these years of schooling they were unable to achieve the
reading and computational skills in English associated with the grade
level at which they finally left the school system. In the usual case

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2. Perhaps young Irishmen, recent immigrants, or young Israelis,
living in America, have something of the same sense of inextricable
involvement in a part of the world which is not part of the Continental
U.S. The attachment, in the case of young Puerto Ricans, is reinforced
by a number of factors, not the least of which is the ease and frequency
of travel between the island and New York City.

their ability or incentive to use English was minimal and of course their education in Spanish was neglected, except where the family itself was able to provide it.

Young Puerto Ricans in New York know that their parents generally came to New York relatively poorly prepared educationally, handicapped by language problems, often feeling that they were educational failures, frequently suffering from a lifelong sense of inferiority because of school experiences. They also feel that their parents can give them little or no guidance in school and sometimes have little interest in what they do in school. To many Puerto Rican parents the school remains an alien and forbidding institution which emphasizes their lack of power.[1]

The second example of a process occurring in Puerto Rico, in this case again spread over several generations, which has a profound relationship to patterns of behavior and self-concept of young Puerto Ricans in New York City, is the transformation of the Puerto Rican economy which took place in several stages following the American seizure of power.

Parenthetically it might be well to note that much of what took place would have taken place in any event, but the American presence may have forced the pace of the process to a considerable degree and in any case Puerto Ricans, particularly young Puerto Ricans, often believe that the suffering and displacement that occurred was the result of a more or less deliberate American policy which was designed to exploit the island's natural resources and its supply of cheap labor.

One stage of the process or economic transformation, well under way before 1898, took place in agriculture. Plantation cultivation of sugar on a large scale expanded and many of the smaller farms disappeared in the process. At the same time, the island experienced a sharp increase in the rate of population growth. Low wages, underemployment in agriculture (the field worker in sugar cultivation worked scarcely more than half a year), coupled with increasing unemployment produced mass poverty in the countryside. Specialization in the cultivation of a few cash crops reached a point where the island was to a significant degree dependent upon food imports for its day-to-day sustenance. In 1965, less than one percent of land in cultivation in Puerto Rico was devoted to vegetables. Almost 80 percent was in tobacco or sugar. The continuing crisis of Puerto Rican agriculture is vividly illustrated by the fact that between 1965 and 1969, a time of generally booming conditions in the world economy, the amount of land cultivated in Puerto Rico fell by 37 percent!

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1. This circumstance may explain why to other Puerto Rican parents, particularly those who have been brought up in New York, the issue of who controls schools can be such a burning one, as witness the long controversy associated with Luis Fuentes and an East Side New York school district where a preponderance of students are Puerto Rican.

The response of government was to push the industrialization of the island through what was called Operation Bootstrap. Since the middle of the Great Depression of the 1930s, industrialization and urbanization have proceeded rapidly. One result has been a significant increase in per capita income. In 1969, per capita income (in 1967 dollars) in Puerto Rico was about $170, one-fifth that of the mainland United States. By 1965, it had risen to about $750 (again in 1967 dollars), somewhat more than one fourth of the mainland figure. In somewhat more than a generation, cash incomes had grown considerably, but meanwhile a much larger proportion of the population was urbanized and therefore much more dependent upon the market for goods and services.

Although incomes on the average did go up, a high rate of unemployment was also a feature of island life, particularly among those whose earnings were lowest even when they were employed. In 1960, after a generation of Operation Bootstrap, one out of seven men were officially unemployed. A decade of economic expansion reduced this high rate to only 11.5 by 1970. In 1972, it was almost as high as it was a dozen years earlier. It comes as something of a surprise to an observer who is used to mainland rates of unemployment to discover that the rate of unemployment for women in Puerto Rico is significantly lower than it is for men; a reflection of the demand for service workers, women operatives in light industry, coupled with the relatively low labor force participation rates of Puerto Rican women.

Since New York City is only a few hours and a hundred dollars away by air and since Puerto Ricans, American citizens legally since 1917, are as free to move to the mainland as any mainland resident is free to move from state to state, it has been inevitable that movement between the island and New York would generally be substantial (in both directions, it should be emphasized).

The most powerful force motivating movement to New York has always been the prospect of employment. For the overwhelming majority of Puerto Rican men who came to New York from the island this has meant employment in low-paid service jobs or as operatives and laborers in plastic factories, toy factories, metal working plants, and the garment industry. Educational barriers, language barriers, lack of experience - all combined to channel Puerto Ricans into a relatively narrow and low ranking sector of the city's occupational hierarchy. Coupled with all of these factors, underpinning all of them, was a pervasive network of discriminatory barriers, strongest in just those areas where upward mobility might have otherwise been possible.

Once located in New York, any economic crisis or personal crisis could push the Puerto Rican family into the welfare system. Unemployment, ill-health, the break-up of a husband and wife, all these events, largely because the family unit had little in the way of other resources to fall back on, would usually in short order lead the family

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or the individual to welfare agencies. Although the Puerto Rican culture had traditionally placed very severe sanctions upon idleness on the part of an adult male, the differentials between welfare payments in New York City and those on the island ensured that some Puerto Ricans would choose to stay in New York City when confronted with a choice between welfare assistance there or in Puerto Rico.

Although many Puerto Ricans fell back upon welfare assistance, the great majority of Puerto Rican men still continued their attachment to low-paying service, operative or laboring occupations. It must come come as something of a surprise to most Americans to learn that proportionately more Puerto Ricans are members of the labor force than is the case with the rest of the population of New York City. In 1969, for example, 78 percent of all Puerto Rican men living in poverty areas were in the labor force compared with 75 percent for the city as a whole.

This is in part due to the fact that the Puerto Rican population is relatively younger and that proportionately so many of the young population are in the labor force, since so many of them are not in school. But even in the prime working age groups, from 25 to 54, some 93 percent of all Puerto Rican men in the poverty areas of the city were in the labor force, as compared with 94 percent for the city as a whole. It is only when we look at men 55 and over that we see a sharp distinction between Puerto Ricans and the rest of the population. In these older age groups, the labor force participation rate of Puerto Rican men is indeed lower. It is significant that one of the major reasons for not working given by these older Puerto Rican men is ill-health, a reason which is seldom mentioned by the rest of the city's older workers. A lifetime in low paid occupations, doing laboring or operative work, has undoubtedly contributed to this pattern of debility and chronic disease.

We have detailed some of the aspects of the economic transformations which have taken place in the lives of the parents of Puerto Rican youth in New York City because they have contributed to the general sense among the young people with whom we talked that they can expect little guidance or assistance in their own search for a livelihood or career from their parents' experience. When a father or mother has kept a family going through thick or thin by working at low-paying menial occupations, their children can often express admiration and appreciation, while they also resent and reject the pattern of work experience which has led to the parents" long years of hard and relatively unremunerative work. When a parent has failed in these efforts, has been unable to stay employed, has left the work force, then any attempt by that parent to inculcate a work ethic which places primary emphasis upon the value of work is apt to be greeted with derision.

Young Puerto Ricans reject the kind of work that their parents usually performed and they are aware that the city is not going to offer as many of these jobs in the future. The sharp decrease in factory employment in the last few years has of course hit the Puerto

Rican worker very hard. The loss of many low-level service jobs looms
ahead. Young Puerto Ricans in New York realize that only through
increasing entry into white collar occupations can they expect to break
out of the pattern of low incomes and chronic unemployment and under-
employment which beset their parents.

    That is why it is such a critical matter for them, a matter of
survival but also of self-definition as well, to be able to answer the
question, what am I, American or not? It is significant that all the
young Puerto Ricans we spoke with at some time in our talk often used
the expression, "they." When asked what they meant by that term, they
answered, "White Americans," and when asked who they meant by "we,"
they said, "Us, the Puerto Rican." They did not pause to think about
it. This is simply what these two essential parts of the language now
mean to them. Their sense of the future revolves around how they view
the future relationship between the "we" and the "they." They will
not accept the definition that their parents submitted to.

Ramon Gonzales

I was living down on East 5th Street, between Avenue C & D, I used to shoe shine. I was quite good at it. You could do it some place where people get together like in restaurants, or cafes, where they would have to stay for a while at least, you know, and then while they're eating a hot dog or something, why not shine their shoes, or catch them when they're coming outside.

I'd say to my friend, "Why don't we go outside and play or do something in the back yard?" It was the slums, and it was almost like a jungle, a big play area from building to building, and he'd say, "No, no, no, "I've got to get some money." It was some toy that he wanted, and he went inside, pulled out his shoeshine box and he went out and he got some change, and I was fascinated. I said, "Hell, I want to do this too." At the time I was in the third grade, I think.

It was never steady money, nothing you could really keep a tab on. Really all you had was hope, because you were so inexperienced that you couldn't realize certain things, you know. I'm amazed that we were even able to analyze the problem: well, this is a place where a person has to stay, and might get him here, you know, and just now I am even amazed at the fact that you just hoped to get 15¢ a shine. That was kind of expensive, even though sometimes you used to hit them for 25¢ if they looked like they didn't know any better, but some knew that was too high. I only got caught once, and I said, "OK, OK, 15¢." There was standard price for a shoeshine and you kind of kept to it and if you saw a guy raising it to 25¢, you know, you never bothered him about it. You just knew that he was wheeling and dealing and that something was going on, and just watched to see what went on. I stayed more or less close to home, because we were on welfare and I always had to keep any eye out for the case worker. We didn't want to get caught by the caseworker--it was stupid.

We were all on Welfare, the whole area was. The caseworker would not want us to shine shoes. It was considered an "added income," and they said that it was illegal and you couldn't be caught doing it. East 5th Street was a slum area and my family was on Welfare. I was on Welfare till I was 21; that was last year. They kept you until 21; they don't case what you do, whether you're in school, or whatever you're doing, and then they cut off automatically. It was nothing you thought about, it was so natural.

In a way this struck me because even though everybody down there knew that everyone was on welfare, some would try to put you down for something they were into too. Maybe you'd come in with a pair of socks or gloves, and they'd say, "Hey, did the welfare check come in?"; or else they might be cursing at somebody, they would be calling his mother everything, and all of a sudden you'd hear, "Your mother's on welfare," and I'd think, "Why don't you drop dead; your mother's on welfare too. Everybody's on welfare; what are you talking about."

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I couldn't understand what was going down until I'd got to about 6th grade and I said, "Oh, wow, welfare isn't such a hot thing, is it; I mean, to be on welfare is really bad." And so from then on--I never denied it, I just never had to say it, I didn't have to tell anyone that I was on welfare. It was almost like you were a lesser something or other. It always gave me a scare. Somebody would be up here, and I'd be down here. That's why I never tried to deny it, because that would be stupid, but if somebody didn't have to know, there was no reason to tell him.

It had an effect at school. It never came up directly, but you could feel it. The students, even though they were living in the same area that you were, who weren't on welfare, they were different, you knew it, they seemed different--they talked, acted, differently and it seemed like they were treated differently. They responded to things, like they were the most studious types, they were the more neatly dressed, they seemed more sophisticated, more advanced, and they seemed to be the ones that were always closer to the teacher than yourself.

My family spoke primarily Spanish--the first language I learned to speak was Spanish. Usually the tiniest thing will give you some of the real story about the man. Pronouncing the word "Oh," slightly different from "O," that's the Spanish influence. So you know that the major language influence on him has been English or Spanish.

When I first went to school I could handle both languages, but English was still somewhat of a problem to me until, I think, high school. The first school I went to was a public school. I went to parochial school when I came to live with my aunt and uncle, to Corpus Christi grammar school. Before that, I'd taken some religious instruction when I was a kid down around East 5th Street. But in the first years of school I did.'t have any feeling of success or failure.

I don't even know how I passed the grades. I don't remember taking books home. I took my notebook, I remember that, but I did have this feeling of achievement. I can remember even the words and the first book, but that was not reinforced very much by my family.

First of all, it was a big thing to be able to read. Any time I did it successfully the teacher felt satisfied; there was a really good feeling about it; I guess that was what was reinforcing it. I never felt that I was classified by the teacher as some kid who couldn't read, or a dumb kid, or anything like that. But I did not feel that the teacher was encouraging me either. No, it was that when I did it correctly, I felt good, and I knew I was doing it right, by the teacher not saying anything, you know, that you should have pronounced it this way. When there was a lack of instruction or correction, that to me was OK, and then I'd say, "Oh, wow, I'm really doing good at this. I can't read too fast, but I can do it."

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And then the picture was there, and here you were getting the idea,
reinforcing it even more, like if you can read all of this, you know
exactly what's going on in the picture, you don't even have to think
about it, it's right there.

A number of children are classified by the teacher very quickly.
There were the "in" students, and they'd be primarily the white,
middle-class students, and then there'd be the rest of the students
in the class who would just be put on one side. There were six
different classes in grade three. If you were a three-one, you knew
you were bright. I was in three-five, so that gives you an idea of
where I started.

There were two testing grounds for you--school and your friends.
With your friends it meant how well you could survive, how well they
liked you, you know. There was always clear proof of liking, "Hey,
let's go over here," and you knew you had some pull with them, or else,
"Do me a favor, if you don't do me a favor, I won't talk to you," and
I'd say, "Get out of here, go drop dead, I don't care, I'll kill you,"
things like that. And in school because we already knew that we
weren't part of that little clique that was just teachers, and favored
children, the testing ground was, "How much could you get away with,
what can you do?" With me it wasn't so much how much I could get
away with the teacher directly. It was what I could do behind the
teacher's back without anyone ever realizing it. I was not the
prima donna of the class, at least not one of those that was directly
put down by the teacher. If I got that feeling, it was never direct.
Every time I used to see my friends get pissed or something (I mean
get caught by the teacher), I'd say, "Oh, somebody's gonna get mean.
I'll throw something at the teacher."

Getting caught by the teacher meant, "You did this, and you know
it, young man. You know." I got caught once in first grade, and I
didn't even do what she had accused me of. And after that I said,
"OK, I'm gonna fix wagons around here and I'm gonna fix them good.
I catch a little girl like that I'm gonna break her face open."
I was mad, and I said, "I'm gonna start doing things."

Now, it's not too easy to remember good experiences in school,
but in third grade we had Mrs. Osborn and something happened in third
grade. Everything just seemed to come even more easily, I don't know
why; maybe it was because I was put in too stupid a class, but it
just came so easily. It's not that I had the feeling the teacher
really liked me at that point, but suddenly school was a place of
success and it was a pleasure, you know, because all of a sudden it
became easy. I didn't mind going to school because anything they
could throw at me, I could take one, two, three, fill it out, give
it back--take a test, one, two, three, give it back.

And from grade three-five I went into four-one, and then I
stayed in the one classes. That was a big jump, from five to one,

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it surprised me. I couldn't imagine why. Maybe they had placed me in the wrong class at the beginning, but whatever happened, what I did in third grade placed me in the first class in fourth grade..

I didn't realize that the teacher had noticed me, but when that move had come in, I said to my friends, "Hey, man, guess where I'm going, to four-one. Don't even touch me, man!" It was a big ego thing, but it was only slightly more difficult. Like I said, something must have happened in third grade because it wasn't that difficult. I just know I kept on passing and here I am. I know I had to pass, I didn't repeat any grades. I remember someone by the name of Gail, she was a Jewish girl. She was not on welfare, also dressed nicely, and also very intelligent, so I always felt, even though she was my classmate, I always felt very cautious when I was with her, nervous, because you know, you were supposed to be a dummy and this chick was bright.

I think the teachers in the one classes were a little more demanding. I kind of got that from their personal life styles. These teachers were a little more strict with certain things, whereas the other teachers were a little bit more loose, a little bit more relaxed. I don't know how much my family appreciated what I was doing in school. I thought my mother never really cared. As long as I didn't have to repeat a grade, if I didn't miss any classes, didn't play hookey, and stayed out of trouble, that was it. I was told that you had to get a good education but it was a momentary kind of thing, you know. Like a report card was there, she'd have to sign it: "Hey, I don't like this grade," or something. You would think to yourself, "So what, you don't like the grade, big deal," you know, what does that mean to me? Nothing, you know, it just seemed like a traditional thing, that you had to put up with the mouth for at least five minutes and then it was just forgotten. She couldn't even remember what she told me, so it was just nonsense.

I had one older brother, one younger sister and two younger brothers. My older brother, he didn't relate to school at all. When I was about eight, we had both gotten into drugs, and I was able to stop it and he never really could.

It started with, you know, you get into some beer. My brother and I were drinking some beer and then, I remember at 509 East 5th Street, right behind there, they were just beginning to build up the back a little. Right inside it a brick was missing, and I put my hand in there for some odd reason, and you know I found a junkie's kit, found an eyedropper, a bulb, you know, I found the whole thing. That's when I started; like I didn't know what it was, and I wanted to throw it away, and the other guy says, "No, don't do that--the guys, you know, they have to have that little thing,-otherwise they'll kill you." So I was interested in finding out how it was used and what it was used for and what did you put inside, and I found out.

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I was eight years old, or maybe even younger. And my older
brother was about ten or so. And he just stayed with it. And I
continued but the frequency increased up to a certain point and then
I just stopped, you know. His just kept on building up and increasing,
whereas mine was every now and then, things like that, you know, like
I would screw around or something like that. It was very much part
of the whole scene. It was an accepted thing, you know, like your
mother's boyfriend. It was a commonly done thing, you know, you walk
in, and you shoot it up.

I wasn't really aware of the dangers of it. It was so accepted
that they taught you, like you go to school to learn how to do some-
thing, it was a taught thing. They taught you exactly what to do,
when to stop, what to watch out for. And also with sex, you know,
like they taught you certain things that you knew what to do.

By "they" I mean fellow students, my brother. My brother was
the one who always sort of added color to the whole thing, you know,
filled in the holes, you know, little spots I was missing. I would
ask, "Yeah, but what about this, I don't understand," and he would
just straighten it out, give you reasons why, things like that. So
naturally you would gain experience from your friends. Then doing
the thing so many times, after a while you were considered one of
the teachers. Like this guy doesn't know, and he'd ask, "Hey, you
know, what happens, do you have to let the blood come up first, or
do you shoot it in right away?" "No, no, you got to let the blood
come in easy as it goes, otherwise, whoosh, you're gonna be as cold
as that wood."

You felt it was like a step of advancement and you were booming
along, but it was no big deal. Maybe at first, it was almost like a
sacred thing. You just don't laugh about it, you don't brag about it,
you don't joke about it, you don't talk about it, unless you were in
with certain people, and it was something that you didn't question
either. It was just an accepted thing.

It was just like this. You get up in the morning, you brush
your teeth, and when certain friends wanted to do it, "OK, come on,
why don't we go down, why don't we do it?" It wasn't that I needed
it or anything like that. It was just, "Yeah, OK, come on, why don't
we do it." But when I think of the risk of it now, it frightens me,
to look back at it. Now when I even prick my finger, I break into
a cold sweat!

I guess I'm laughing now, but when they try to get a blood type
out of me, I have to go through pure hell, practically, just to get
the needle into my arm. It's just like I want to say, "Don't get
next to me! Just stay away from me with that thing." Even when I
went to a medical center last year and they had to take some blood,
just to prick my finger, I was in a cold sweat. And then when I
finally felt it, the nurse says, "Come on. Kids don't even notice

I prick them. Kids I can understand." At this age, believe me, that bothers me.

I guess as you get older, you realize the dangers. But what they were teaching me when I was a kid was so automatic that even though there was a danger, I guess it was just something that you accepted. Now maybe when you got older you might say, "Now what would happen if this were to go on?" But at that age, I just didn't question it.

I have a younger sister and two younger brothers. And I suppose they're using me now as a model, at least one of them is. I think my sister is making an effort now, cause she messed it up a little for herself, but the oldest of the two younger brothers, he goes to Poly, which is right next to Fordham, and he's receiving very good grades, and he says, "Man, you know, I got to do it, look at all the attention Ramon gets and everything like that, you know, I got to do it, man."

It is a satisfaction for me to have him look up to me. I listen to him, and I say, wow, that's really good. He's in his sophomore year, I'm not even certain. You know, we never were really that close, and I don't really know ages very well. Like I'm lucky I even know my older brother's age--I'm pretty sure he's two years older. The younger kids, they look up to me. They always used to look to him, and it's only been recently that they've been looking up to me now, you see, and now I guess some of them have both the influences now. My older brother now looks to me, you see, I guess that's when he started trying to go back and start all over again, but it's a hard road. He kind of figures it's too late. He doesn't really have enough motivation or belief. He has some, but it's too buried, I think. I can see it, but it's so small that I am not sure he'll ever do it.

I don't know how to account for the difference between me and my older brother. Maybe he was under greater pressure, or maybe there was stronger peer group influence on him. I think that would have had to be it, because, you know, he was older, so that type of effect would be much stronger on him than it was on me, because the younger you are, the less you care what the group wants to do, you know. It's always what you want to do that interests you, and if you do it all by yourself, I felt even better. Even today if I do things by myself, I feel a lot better. I feel more relaxed, and I enjoy doing things on my own. For example, I really enjoy just being in a library and just studying, studying, studying.

Of course there's other possibilities. You can be in the school building and look outside there and see all the streets and feel a tremendous pull to go out there where you can be what you feel is natural. There can be a big gap between the school and the social existence, so that you finally simply drop out of school. There

have been times when the pull of the street has been very strong in
me. Every time I'm working in the drugstore and I look outside I
just go crazy. Sometimes the owner of the store gets to the point,
no matter how well I work, where he wants to fire me because, especially
during the warm weather, I've got to step out.

When he sends me on a delivery, no matter how cold it is, as
long as I'm warm and confortable, I don't mind going outside. I say,
"Fine." I put on a warm coat, my scarf, gloves, hat, and I'm out.

Sometimes I sit in class and I look outside and I say, to myself,
"I'd most rather be out there!" even though it an interesting class.
Up until recently that pull was very strong to go down East 5th Street.
Every summer I would have to go down, or every chance I got during
the warmer weather. Soon as spring came, you know, like high school,
and more recently in   down to the Village, down to East 5th
Street. I don't know why, but I always go down there. That was sort
of home base. It was something I had to do, and you would see the
changes sometimes you would see the people. It wasn't until about
two or three years after I had gotten out of there that everything
had changed to the extent where I didn't recognize people, or people
didn't recognize me any more. One boy, Louis, he and I were like the
closest friends you could find in 6th grade. But I went down once,
and my sister knew him and he remembered her, but he just didn't
recognize me; he didn't know me. He said, "You, I don't know you."
I said, "Don't you remember Ramon, the kid who always used to be around
with you, who used to do everything?" He says, "Man, not you, I don't
remember." So I kind of figured that there definitely had been a break,
you know, that something has happened here, but I didn't think much
about it after that.

I was talking about my family. I don't quite know how to describe
my relationship to my father, and the influence he had on me. As far
as I can tell he had none. He was never around. He left when I was
one year of age, maybe before that. He left for Puerto Rico and he
stayed there, and that was it. I didn't see him again until I was 19
years of age. I didn't know too much about him. I had only heard that
he and I were like twins, practically. I mean identical twins, and
that was it, and he never wrote to me.

It was hard after a while because some people, even though their
fathers were junkies and drug addicts, they still knew them, you know,
but I could never say that. The men that were there were either
boyfriends or else another husband, you know, nobody about whom I
could say, "That's my father."

- But from what I had heard about my father, I would not only
be able to say that, I mean people would be able to see it, you
know. People who came over to my mother's house and were friends

from way back, they used to stand there and they used to say, "God, that kid, it's like looking at his father, like looking at him." I used to say to myself, "Wow, you know, imagine if I could be walking around, holding my dad's hand, people looking at us, and thinking, whose kid is that? Do I need to ask, even?"

I never knew what my father was doing. The only time I heard spoken of him was when my mother would make references like, "OK, you look like your father," or something like that, sometimes in a good sense, or else in a bad sense, you know, like, "You're just like your damn father, you know. You're a son of a gun." She was projecting on me the things that she felt about my father. In a way, it was threatening, because she wasn't saying it to compliment me, she was saying it to get at me.

They talk a lot about role models, and how young people learn to cope with things by modeling themselves on people they admire and so forth. And it may seem like I sort of did this on my own. But that isn't the case. I saw certain people to admire and I guess at a young age, I started getting a little bit interested in science, and from that I used to think when I watched, that person exemplifies the scientist. And I would watch him on TV, and I would say to myself, "Oh, they always do things systematically." I didn't use that word, systematically, but I noticed that they do things in a type of ordered way. And I did enjoy that, to live like that, in an ordered way, because I couldn't do it.

But then I said to myself, "OK," and started looking at people I admired. You could see the good and bad, and I decided that from different people, I'm going to take different things, only the good things, and see if I can make that a part of me. Even in cases like my boss at the drugstore, he has his good points and his bad points. So I'd look at the good points and I'd say, "Can I take something like that and make it part of me?" Or else I'd see somebody on TV, playing like a father role or something like that, and I'd see that one of the reasons people liked this guy so much is because he was this way, he reacts this way to this type of thing. I said, "I wonder if I can be that same way." So my idea was that little by little I would take different things from different people and see if I could incorporate them in myself, and, you know, make them part of me, until finally I developed the perfect image that I should follow. But as you get older, you find out you can't go out for that perfect image, because you'll never fit into it.

I did read some books that influenced me in this way. The one that I remember most vividly was something about Lincoln that I read when I was very, very young. I read that on my own. And there was some things in it that hit me. When I finished reading I said, "The kid's got guts, you know, he's the type of guy that, if you smack him, he comes right back fighting." I said, "Look what he turned

out to be, he didn't do too bad for himself. I mean the kid had it.

Then I developed a belief which is still a part of me now.
I said to myself, "OK, mister, maybe you can kick my butt now, but
you're gonna remember me, you're gonna remember how hard you had to
fight to do it." So that there was something in that book that told
me that Lincoln was tough, he was tough. Not physically, it's just
that it took a lot to pull him down, to get him out, and I said,
"Yeah, you know, I'd like to be able to do that; I wonder if I can
do it too, you know, so that no matter what they do, I still will
come back for more." Before you know it I was getting into fights
with guys that were really big. I just leaned back, and I had to
reach up to hit him. I remember in third grade I did it, man, and
I knocked him--I <u>knocked</u> him. He was a bully and I hit him so hard
that, big as he was, he never bothered me. He never bothered me, and
a lot of other people in school, they just learned to be careful with
me.

I went to that school down on East 5th up through the 6th grade,
then I transferred into the Village, to P.S. 41 during the middle of
the sixth grade. We moved, and I felt kind of bad about it because
during the sixth grade, after school they had like a book club where
you would go and you would read or else they would teach you how to
read. And so I had joined it, and if you did well enough and stayed
there long enough, you would be given an award, a little card, but
just before I got mine I had to move, so that award stayed there,
you know, and God, I was so mad, I said, "Hell the first time I do
something, and look what happens." I said, "Forget it, I'm never
gonna do anything like that again." I really busted my humps to get
that card, and we were leaving on a Monday or a Tuesday, and the award
was going to be given out on a Wednesday, and still I didn't get it.
I figured, "Man, why should I go back, you know, just to pick that
up?" They may say, "What? Who, you? Get out of here, kid."

The new school was very big, impersonal and difficult to cope
with, but at the same time you liked the halls that were so huge
that you could get lost practically if you knew places where to go.
You could do a lot of different things. But coping with the adminis-
tration or knowing how to, you wouldn't know how to go about it;
it was just a huge guy standing up being the principal. Like God.
There was no sense of personal relationship at all.

Still I enjoyed it because it was a huge thing; it was like a
jungle or like a huge park. I stayed in that school for one month
in the sixth grade, and then in seventh grade, I moved up to live
with my uncle. My mother's most recent husband convinced her to get
rid of my older brother, for a while, anyway, to throw him out, and
then he convinced her that I should go too.

When that man came home one day, if it wasn't for a lady, or
somebody that got in the way, my brother could have shot him right

in the head. The only reason why that guy is alive today is because somebody got in the way. My brother was that angry and I was rooting for him too, you know. If it wasn't for that bastard, you know, we would have stayed together. He pushed both me and my older brother out.

So then I lived with my uncle and aunt but it's just a place to be. Since then, my life personally, you know, has just been one big hell. I'd have been happier even if I came out a drug addict or something, you know, which I wouldn't have, because I'd already cut that nonsense out, but I'd have been much happier staying down there with my family. Even if I would have made nothing out of my life I would have been much happier.

I would have been satisfied with anything, so long as I didn't have to stay up here with my aunt and uncle. When this semester finishes, I hope the medical school lets me start at least a course or two during the summer. I'll tell them, "Look, I'm a Mongolian idiot, I'm stupid, I won't be able to take the full course, let me take a couple of courses now, even if I have to pay extra." I'll take out loans, that doesn't bother me, I'll come out with about $50,000 debt after four years from now, but it won't bother me. If I live to be 70, I have all those years to pay it back, but let me move into a dormitory this summer. I'll move out of there. That'll only be for the first year. But I am definitely not going to go back to live with my uncle and aunt. I wouldn't go back there for anything in the world. The only thing that's kept me there has been study.

I guess I have had to learn to sort of put things in their proper places, to put things into separate compartments, because even when I was working at the grocery store, I wouldn't take it out on a customer, unless I saw there was an advantage to it, and then I would take it out on a customer. Most of the customers don't usually want to have the younger people there wait on them, but people knew right away that I was not only as good, but might be better than the older clerks.

The son of the owner of the grocery store would tell me that when a customer asked, "Is this fresh?" I was to say, "Yes, it's fresh." But I would think, "No, no, wait a minute. You know what this is. They're going to use me like that. Then a customer goes home, and then he's going to find out that I lied to him, and when he comes back, he's not going to want me." I said to myself, "I'm going to make it a point that when I tell them something, it's the truth." Now, if I know it's not fresh, I won't tell him it's fresh, I just won't tell him, and if they ask me, I say to them, "What can I tell you? Like, I work here only part-time, what can I tell you?" But whenever I did tell somebody this is it, I want them to know that this is the truth, so that when they came back they could say, "I can

rely on this kid," and I worked for that. I said to myself, "I've got to make them think they can rely on me, and I've got to learn all about this business. I've got to learn how to do this, I've got to learn all these things so that people will no longer say, 'I'll wait for Larry, or one of the other older people.'"

The other young people who have worked there have never behaved that way. They just want to get paid. They're putting in time, but I wanted to learn something, because I knew that if I learned something there, it could carry throughout the rest of my life. But then I began to understand the market. I said, "Man, unless you understand these things you're dead, man, they'll take you for anything. You walk out and you may not even notice your underwear are missing." I said, "Ive got to learn certain things, the price of certain things, the value of things." I realized that this could be an advantage to me. This is a way of coping. So that's why I went down after things.

That's why in the pharmacy right where I work now, if I get a prescription, I walk to the back, I whip out a label, I give it numbers, everything that a registered pharmacist will do, I even know what the heck it's used for. I can fill practically any prescription that doesn't need composition. And when I've done it, the boss double-checks me to make sure, but you know, nobody else has done it. I said to the cosmetician and the pharmacist, "You people remember guys that used to work here only because you remember their faces. Me, I am going to be in this store for as long as it exists because my hand-writing and my initials are in the legal records of this place. So ten years from now I can come back and I can open up the book and I can say, "You see all of these things? That's me." And you people are going to remember me, not just from working outside with the people, but because I worked in back in the prescription department and the owner, whenever he needed an extra hand back there, it was Ramon, whoosh, and he pulled me back. None of the other younger people have ever done that. But I've been doing it because he knows he can trust me.

I got the job at the grocery store through the choirmaster at Corpus Christi. He had been buying there and he called me up one day, it was in January, I remember I had just come down with a cold, and he said, "Do you need a job?" I said, "Do I need life, man, of course I need a job." He says, "It's at a grocery store." Before that, I didn't have a job but he knew I needed a job, because he knew that I just didn't like the situation with my aunt and uncle, and I was very unhappy there. This was for pocket money, so I wouldn't have to go to them.

A lot of times I would go without certain things just so I wouldn't have to ask for money from my aunt and uncle. Oh, they'd give it to me, but it's what you had to go through for it. I don't know, but children, you just can't fool them. They just know. They

can't say, "This guy doesn't like me," they just know it. So I went
there to work two days later and I had a terrible cold. My head was
clogged, and I had deliveries, and oh, I was sick as a dog. The
first two days I worked, then the rest of the week I couldn't come in,
so I called up every day to tell them to hold the job, and then after
that, two of the clerks started making fun of me.

I was being paid $1.60 an hour for this, plus tips. But a couple
of days after they hired me, they had taken on a delivery boy, so I
was just making the $1.60, and they took out tax. I said, "For a guy
who makes so little, there's a lot of tax going out, man." Every day
I worked from 4:00 p.m. to 7:00 p.m., and then on Saturdays I came
in at 12:00 or 1:00, and I would stay until 7:00 p.m. so that was
about 15, about 20 hours a week. It was almost like a half-time job.

But I developed and adapted. I remember when a man said, "Bring
me a pint of milk." I didn't even know what a pint was, so I brought
him a quart, and then he says, "I said a pint," and I said, OK," so
I brought him a half gallon, and he was looking at me like he was
saying to himself, "Oh, you poor slob," and he walks back and he
brings down a tiny little thing which I had seen at the beginning
and I said to myself, "Oh, I'm going to make sure nothing like that
happens again."

But right after that, Larry said, "Can I have some strawberry
jam?" and I brought out preserves, and Larry said, "What's the matter
with you, don't you know the difference between jam and preserves?"
And right in front of everybody. And I said, "No, what is the
difference?" And he told me. I said, "Oh." They were constantly
putting me down. But I got to be so good that when Larry went on
vacation I took care of his department, frozen things. I didn't do
much with the real frozen stuff where the meats were, I had all the
orders down pat. Then I started muscling in on Jim's territory.
I would say, "Well, Jim, we need some pears over here," or something
like that, and he'd say, "That's none of your business, you don't
need to know that." I got to be so good that I'd come from school,
go home, wash my face, zip down to the store, take out all the
deliveries. I was so good that I could take care of customers and
still zap out those deliveries and not make them suffer through any
extra hardships. I made sure everything ran smoothly as if it was
two guys there, and the boss loved it. He didn't always show his
appreciation because meanwhile he also would say nasty things to me.
One day he walked past me and he pushed me to the side, and he says,
"Come on, get out of the way," and I was really angry, but yet I felt,
"Ramon, this is a prime opportunity to show him something," and I
said, "Oh, you like to play rough, huh? I can play rough too. I'm
going to show you how rough I can play." He said to me, "Come on!
Don't talk like that." That said to me, "OK, he's not going to do
any more pushing around." But I remember when he turned around, and
he goes, "Come on, no rough stuff, don't talk like that." But at

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that time, his wife was always getting sick, so depending on how bad off she had started the day, that's how he would react.

To tell you the truth, a lot of these employers, like the owner of the grocery store and the pharmacists, I used them like father images. I could admire the owner of the grocery store. A lot of people just don't understand him, and sometimes I feel the same way too, and yet I also feel that there are certain things about him that are admirable. He's a useful person. He does his work conscientiously. That's what I like about him. He's thorough; I mean, he's the type of man who understands that there's a time for playing, and there's a time for work. When there's a time for work, don't play, because then you're going to lose your time when you play. When it's time to play, don't work; you have plenty of time to work. He's efficient. One of the reasons why I became so good and quick at making deliveries was because it also got me out of the store. I was so quick at making deliveries, that I could sit down for 15 minutes and talk to a guy, and walk back in and nothing was ever said. Sometimes I would just sit down and think about something that happened during the day. I would use that working time as recreational time. I would also use school time, too. You had to study but there was always 10 minutes between the classes and then there was that lunch-hour and gym was maybe once a week, or maybe something would happen and you would have time off. You were with friends, and there were good feelings. To me, it was balanced, and everything worked out.

I usually worked between 20 and 25 hours a week and it worked out to be about $1.00 an hour. So I would make about $20 to $25 a week. I always put money into the bank. I gave money to my aunt and uncle, and then I kept money for myself to cover my expenses: carfare, lunch. Then they had a drive for the poor at school, so I used to make it a point to give something. I started giving 50¢ a week and worked myself up to a dollar, sometimes even two dollars.

My aunt and uncle said that when I was earning money, it would be proper for me to contribute something to the household. For my mother, I would have definitely done it, but for them I didn't want to do it, but for them I had to do it to keep them off my rear end. I'd put $5 in the bank, give $5 to them, and then the rest I'd keep for myself. To them it was just $5, but to me that was five hours of work, which was saying a lot! I put it in the bank so that, in case I would need anything, I'd have something there.

And it worked out, because this year, I have had to spend a lot of money applying to medical schools. I had to go into my savings for this. I had $300, now I only have $17. I'm going to try to see if I can get some extra time working at the drugstore so I can start putting some money again into the bank, because I'm pretty sure I'll need it. When I'm in medical school I'm going to try to take out as many loans as possible to keep myself as free as possible. That is why I want to have some money in the bank before I go.

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It was not easy to decide to go to college. Just before I graduated from high school, the owner of the grocery store asked me, "What are you going to do once you graduate from high school?" I said, "Possibly go to college; I'm pretty sure I will be going to college." He said that once I graduated from high school I could work full-time with him. But when I thought about it, I saw it was a dead-end job. So I said, "No, Im sorry, I have to go to college." I don't remember when it became clear to me that I was going to go to college. I realized that I wasn't mature enough to work a 9-5 routine, and that it was a cold, cold world out there. I just didn't think I was prepared for it, so college became not only a place to learn but also a place to become more mature. All of these things just added together. I said, "No, there's a hell of a lot I still don't know, and there's a hell of a lot I want to know." So college became an educational center, but also something like a playpen. Working in an office or factory in a 9 to 5 routine would be one of the most frightening things you could do to me. I guess I wouldn't mind a 9 to 5 routine if I weren't stuck in one place, and I could move around and maybe see new things and hear new things, but an executive, you know, is just too confined to one place, as I see it. Life in an American corporation, in a large bureaucracy does seem to me to be sterile, and you can even see that the business outlook is carried over into the American culture. For example, take those fashion shows in France. Now they're not going to sit down right away and just price things. Sure, they do that eventually, but then there's always either a wine party or a meal before and after. There's always something like that where you get to mingle around and you get a chance to talk and that's true of a lot of business in Puerto Rico.

Sure, maybe at certain levels it's just cut and dry, and the people who are caught up in it do accept that. But when you walk into a Spanish store and you say, "Where's my spaghetti?," then you hear somebody else talking. Maybe that person happens to be a good friend of the store owner. You don't even know them, but you say, "Ah yes, but if that person would have done this, it would have been much better," and before you know it, the three of you are there just as if you knew each other for all of your lives. In addition, there is a hate for the 9 to 5 routine, if you feel the pull of the street, that pull to the unknown, to the freedom, to the wild even, if you want that. The sort of career which in American terms might be a very successful career where you may end up with a good bit of status, and a good bit of income, means joining up with this sort of routine. A career in business, even becoming a corporate president, that's a career that might not be attractive to a young Puerto Rican unless he could add his own flair to it.

I've thought about a career in business and personally I know that I wouldn't be able to do it. I would be able to be successful, but it wouldn't be as rewarding to me as other things. I wouldn't be happy with it, because it would mean usually that 9 to 5 routine and

I'd be stuck inside. When I go downtown, I can spot a lawyer any time.
Even at the University, I'll spot any law student. And they're not
attractive to me. I thought of teaching, but there was something about
it that was limiting. Maybe I can see it at the college level, but
even there there's something missing. There's freedom to it, but
somehow I just sense there's an easiness about it, a lack of challenge.
There's just something about it that just makes it seem too routine,
too regimented, too uncomfortable for me.

You would think that going into medicine would mean the same thing.
How regimented can you be? Doctors are people that just have to do
things in a certain way, especially in a large hospital. This is what
I believed until I started really getting into it. Then I saw that
some doctors had quite a flair for certain things. In Puerto Rico I
saw the same thing. I said, "Hm, it's the type of profession that does
allow you, if you seriously want it, the opportunity to maybe go off
on little tangents when you want to. Where you'll be able to say,
OK, I'll start working 3 days a week, because I've already made enough
money. I'm going to go out to the country and do this. I've been
finding that you don't even have to do that any more.

If I _do_ get to become a doctor, I think I will be an extremely
important asset to any hospital I decide to apply to, especially for
a residency. I'm pretty sure I'll have little or no difficulty because
I'm not only bilingual, I'm bicultural, and they recognize that's a
big difference. Even as a volunteer worker in hospitals, I've found
that to be the case. The patient, all of a sudden he moves closer to
me, starts talking to me, and everything is oriented towards me.
Even the doctors use me as an intermediary and if I knew what the
doctor knew, he wouldn't have to be there. I would be able to communi-
cate perfectly well because I _know_ what people with a Spanish background
mean by certain things.

When I went to college I really didn't quite know what I was
going to do. I had thought about a pre-med course but the pre-med
idea became something real to me only in my third year. I hadn't
started in the pre-med program in my freshman year. In my freshmen
year I started taking social sciences, humanities, because you would
have to get them out of the way. I think that you had to have a year
of English to graduate, so I figured I would get these things out of
the way. Medicine was always on my mind, but not in a clear-cut sense.

A lot of my childhood was spent in the hospital. I was in the
hospital for a tonsillectomy, appendectomy. Once it was malnutrition.
I liked it. The doctors were always nice to me. The hospital was
clean. It was nice, you know. There were no problems, it was all
there. This was in contrast to everything else in my life. You knew
things were going to get better, you were going to get meals, there was
nobody looking at you to say "Hey, don't do that," and even if they were
there to do something, you knew they had to.

But then, you know, the thing I didn't like about it was that every time I was there I always got stuck with a needle. And actually that fear of the needle was what kept me from seriously thinking about medicine in the first few years. But there was another thing too. Everybody, teachers, fellow students, doctors, they all said, "Oh, you have to put in a lot of years," and I said, "I don't want to spend that many years, I don't want to be 27 when I come out. What? 27? Are you kidding me? I'll be ready for social security by then."

But then, well gradually, I just started thinking about it. I'd always think about it, but never really seriously. I'd think, "Mm hm, wait a minute, I don't want to get into anything like that. As a professional you have to be mature, you have to be really serious about your work, and you have to be extremely knowledgeable, that's just the way it is. And I don't think I'm built for those types of things." At that time my image of myself was such that I didn't think I could be a doctor.

My freshman year of college was rather routine. I wasn't bucking for good grades, and if I could get a B in everything, I was happy. But then sophomore year was a very confusing year for me. I didn't know what was going on and I was seriously thinking about dropping out. I was working at the drugstore and my boss had screwed me up. Because the other part-time worker had quit, he made it my responsibility to make up for any deficiencies for the 6 to 10 shift. I told him finally, "Hey, your son's a pre-med, I'm a pre-med, can't you understand how difficult it is?" and he says, "Well, what am I going to do?"

So I was just overwhelmed with work. There was a terrible conflict between my job and staying in school. I had labs to write up, I had experiments to do. There was basic chemistry, organic chemistry, and then calculus, and physics, and biology, a tremendous amount of work and yet I had to work every evening from 6 to 10, and I had to work every other Saturday all day. My grades were really slipping, and I just said, "Forget it, it's impossible."

But one night I was injured. It was in Central Park. Remember where John Kennedy, Jr. had his bicycle stolen? At that very exact same spot I had my bicycle stolen, and my collarbone was fractured. I was unconscious for a while, and I suffered something like a temporary amnesia. This affected my studies after that for a while too because I couldn't remember things. You could tell me, "Ramon, would you get me those books over there." And I'd say, "Sure," and I'd be looking for them and all of a sudden I would forget what it was that I was supposed to be doing.

I became very interested in medicine because of that experience. I had a run-in with this young doctor who seemed knowledgeable with the books, but not too bright, or at least lacking in experience when it came to actual patient care and dealing with me. Now I was not even a doctor, but I knew that anybody who has been unconscious, even

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for a short amount of time, should be under twenty-four hours' observation. He should be questioned at intervals. But this young doctor tells me, "Oh, well, you take that up with the other department when you get a chance."

I just didn't like the way the doctor was doing his job. He violated my idea of doctor. I said to myself, "Something's wrong here, definitely. This shouldn't be the way it is. I had always liked doctors; they were always good to me and it was always nice to see them in their nice white jackets, walking around like mysterious men, but they always knew what they were doing. When they said they wanted something, they _wanted_ that; they _knew_ why they wanted it, and when they got it, you saw the way they worked with those tools and the strange equipment that they would use.

But even I was still a little unsure about deciding to try to be a doctor, still afraid. Practically every doctor that you see is an intelligent, mature, sincere person. And I was worried about whether I could be something like that. I'm always goofing around, always joking around, if there's something there to enjoy that you can make fun or a joke out of, why not? How could I be a doctor?

There was nobody to give me any positive advice about what you had to go through to become a doctor, nobody to go to and say, "Look, I'm thinking about being a doctor; what do I do to become a doctor?" I just had to figure it out by myself. No, there wasn't even a family doctor, and the pharmacist for whom I worked was concerned with his own family, and the store. He really couldn't be bothered with anybody else. There were no teachers at that time that I could turn to.

I said to myself, "I'm thinking about becoming a doctor, but, boy, there are some big obstacles that stand in my way. First of all, how am I going to finance this?" But I figured it this way, if I have to, I'll take out loans. If I have to work, OK, I'll do it, I'll make it somehow, even if I don't quite know how. As long as I can borrow money and pay for it, I don't care. I still don't know if I'll be able to borrow money, but I'm fairly certain there's got to be a bank out there that is willing to lend medical students money. Once you are admitted, I said to myself, "The banks will figure, OK, if he's been accepted, what more do we want?"

But that's one of the obstacles. We're talking about forty, fifty, sixty thousand dollars in debt; that's before you can get to see your first paycheck. I think the medical schools provide some money, but they're kind of limited, also. I don't know about things like the Ford Foundation. I've heard about Ford Foundation giving Columbia a lot of money, but that was for things like urban affairs. I had never heard of Ford giving money directly to graduate students. Someone just now told me that they have a program for professional training of minorities but I had never heard anything about it.

Nobody in my family would be able to help me; they're barely making it now as it is. My family's attitude toward my going to medical school is mixed. My aunt and uncle got rid of their only kid four years ago when he got married, so that's no problem and he's doing OK. I try to keep the costs for them down to a minimum. Even when I was short for tuition in college, if the dean couldn't fix it up, I'd work it up myself. Even then I'd get hassled by them. They would say, "We know you made a lot of money because you were working hard and everything like that; what did you do with it? You never gave us any of it, you never put it into the bank or anything like that."

Little did they know that I had to help make up the difference for tuition, because I can tell you at the bursar's office, either it all comes together at the right time or it doesn't come together at all. You have to get that tuition card so you can go to classes. My aunt and uncle just don't understand. But with my mother, it was different. When she heard that I was accepted at the medical school, Oh, Wow, she went crazy! It was a real satisfaction. She even bought me a watch. Two hundred dollars for a watch! I couldn't believe it.

It was clear that she did that because she felt that it was wonderful for me to get in. I really appreciate what she did. But there was another thing, I don't know, maybe it's mercenary, but I was thinking; if I ever need money when I am at medical school, I can always borrow a little on that watch.

There were some moments of unsureness before I got admitted to medical school. The whole process of application was grueling. That was really something because people just couldn't understand why I was so upset. They would say, "Look! Even if you don't make it in, you still have four years of college." But what's that going to get you today? Nothing, absolutely nothing. In addition, I'm taking courses that are preparing me in one specific field, not in many. It's a bachelor of arts degree, all right, in natural science. Now, if I go to a bank, they'll say, "Yeah, yeah, go grow your petunias or your genes somewhere else; if we need you, we'll call you; if there's a profit in the gene market, we'll let you know." That's what I was thinking.

Now if somebody's willing to train people, and the economy's healthy enough, he might say to me, "All right, obviously you were intelligent enough to take all these courses and pass them satisfactorily so that means your mind is well trained enough so that you can still be taught something new. All right, we'll take you." But if the economy is sick, they're going to take somebody who's got the training already rather than train somebody from the beginning.

Some people said to me that a pre-med background, with the sort of science background I had, there are a lot of sort of health-related careers. There are public health programs, there are environmental

science programs. I might not get to be an M D., but I would still get a professional job; these jobs would probably be well paying, and a lot of them would be government jobs. But at the present time the government is not hiring; it's firing; the economy is lagging and what am I going to do with this specific training?

That was really scaring the hell out of me, you know. I also figured that it would mean that the end of my education had come. I figured that once I graduate, I was not going to try to get any master's degree or anything like that, because that's just not what I'm interested in. I said to myself, "It is medicine, or else." I said, "That's it, man, unless it's for an M.D., no more education, no more learning, that's where I stop." I started thinking again, the way I had in high school Am I reading the right things, am I developing in the right way, am I getting all I should get, receiving a variety of stimuli rather than one specific kind of stimulus?

When I had to think specifically about medical schools, go through applications, I didn't know too many people to go to for advice. There was one Spanish kid, who had made it into medical school the year before. He said to me, "I don't care what you do. You have to have gotten good grades, but above all, make sure you apply early, especially if it's a school that you want to go to. Make sure that they get what they want; you keep a file on them." And I kept a file on every single school. Yesterday, since I've already been accepted, I took the medical schools' recent catalogs, 74-75 medical catalogs that I would not need and I took them over to the science department office. I know when a lot of students are going to start preparing their applications, and I want them to have the most recent catalogs.

I had a friend here at the college and one thing he said stuck in my mind. It must have been his junior year. He came to me one day and he said, "You know, I've always been sure I wanted to be a doctor, but suddenly I'm troubled; I'm upset." He was very much involved in a clinic on the Lower East Side. He said, "I don't know whether becoming a doctor will put me on a path which will remove me from my community and my friends." He said that it worried him, and he almost felt if becoming a doctor did mean that, he wouldn't want to be a doctor, that he could only be a doctor if he could also keep his sense of himself as a Puerto Rican, as a person involved in his community. When I talked to him after he got admitted to medical school last year, this problem was the last thing he was thinking about. I know him well enough to know that he's going to make a marvellous community doctor.

The first interview I had was at Mt. Sinai. That was an odd coincidence. That's the hospital that got me seriously interested in becoming a doctor. You remember the accident that I had and how a young doctor treated me. That's when I said to myself, "Oh, I definitely have to change this, man. I want to become a doctor and I'm going to show them what a doctor should be like." After the

interview at Mount Sinai came one at the school that I'll be attending. Several other schools asked me to come for an interview but I had decided to accept the offer I had already received. It was all amazing to me because I didn't think any school would touch me!

I think I had two weeks' notice on the interview at Mount Sinai which was hell. I got the letter from them and I nearly wet my pants right away. I said to myself, "Oh, my God! This may be the only interview I get, but this is a biggie, man! This is not one to fool around with! This is one of the big babies here."

Even getting the interview was a big deal. You go to school and tell your friends, "Hey, I got an interview." And they say, "Where? Where?" Everybody is excited. Some poor fellows don't get any interviews. And if you don't even get an interview, then you know you're not going to accepted. You've got to have an interview. If you get twelve interviews, even if you apply to one hundred schools, you know that seriously you're only dealing with twelve schools. If you only get one interview, you're only dealing with one school.

Well, I have to admit that I kind of plugged for an interview because I would make myself available. I would just walk around the medical school. I would say, "Hi, I'm a premedical student. This is my year, you know, this is the year that I have to apply, and I'd like to get some information." After I had done that I tried to get close enough to some one person in that place so that if they heard my name, they would say, "Oh, yes, I know that person."

I was lucky at Mount Sinai. One of the important doctors there came down to the college the year before to give a lecture on cancer and his research work. I tried to muster up as much as I could possibly remember of his talk, and then I went down there. I said, "Hey, can I speak to Dr. Monroe; I'd like to set up an appointment." Then he walked in, and he said it was OK. I walked into his office and he says "Well, What's troubling you, lad?" And I said, "Oh, nothing. You gave that lecture at my school, didn't you?" And that showed him that I was really interested in the work, which I really was, at least academically. Then I said to him that what was bothering me was, why did he want to do this research, what was so interesting about it? What did he notice? What happened to make him enter this field? And those were enough questions to keep him going.

It took some courage to go into his office. Those large medical institutions are the epitome of efficiency; everything is just one, two, three, and that's it. And there I was, just standing there. I had just these everyday pants on, this shirt. I didn't think about getting into a suit or anything like that. I guess I should have. But I got into his office and then I got him to pull out my application. I said, "Oh, by the way, could you check my application; I know I sent it to you, but there is a little thing in the back of my mind that says perhaps you haven't got all the letters of reference; could you check

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my application; I know I sent it to you, but there is a little thing
in the back of my mind that says perhaps you haven't got all the
letters of reference; could you check my application just to make sure?"
And that is the trick. You get him to look, and he'll become involved.

I wrote a lot on my application about extracurricular activities.
I was always involved in a lot, and he opened the application up.
I knew this is what must have happened. He must have looked at it and
said, "Wow, this guy is really involved." We checked it over, and in
the process of looking for what I had told him to look for, he must
have seen a lot of things. Then I said, "Did I have the letter in
there, and he said, "Oh, yeah, yeah, yeah, your application is complete."
This gave me an idea that he had checked it over. Then I said, "Oh,
by the way, do you think I'll ever get an interview?" And he said,
"Yeah, I was just thinking about that." He must have taken to me right
away. He said, "I think you'll definitely get one. Maybe later this
summer, you know." I figured right away that means I'm not that good,
and yet in October, only a couple of weeks later, there was a request
from Mount Sinai for an interview, and in those two weeks waiting for
the actual interview I went through hell!

I was worried about what would come up in the interview. You
have to think about things like euthanasia, abortion, some of the
classical ethical problems in medicine. They didn't ask me too many
questions about science. There was another premedical student who was
asked a lot of scientific questions but not me. I think it was because
I was taking advantage of the minority program that they had.

Some of these doctors feel about us something like this. These
kids, they're not too bright, but we think they can make it. I sensed
this attitude in then, whether they try to deny it or not. Only I
made a point of showing them that if I want a 3.5 grade index, I can
get it, and I got it. And the subjects I took weren't easy subjects.
It was my way of proving to them that if they accepted me under this
minority program, they should not think they are accepting an idiot.
"Here's my proof. Two A's and two B's."

In this interview, I did think about questions of dress and
behavior. The other pre-meds were vicious to me, the pre-meds who were
waiting to be interviewed. They were from other schools. They were
trying to cut me down. Even in our own school we have that type of
nonsense. That's one thing that I have prided myself about in my
success--and I call it a success because I have been a success--
because I was able to avoid being vicious and cruel to other pre-med
students. I didn't have a suit, so I had to make the best of what I
had. It was a colored shirt, too, and I figured that might be the
kind of thing that might lead them to an adverse impression.

But the actual interviews were rough. I felt like I was dragged
through the gutter. When I was taking that interview, I was trying to

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defeat the other applicants. There are, you know, ten people interviewed for every one position in the school. I was trying to outsell the others, so you know you really have to sweat, you have to think about what to say, and you have to come at least with some idea of how you're going to behave. You have to be very astute; you have to try to analyze a question as quickly as possible but not hesitate too long before answering them, because then they'll know that you're analyzing them. You have to take it in and quickly respond. It has to seem natural, but it's really very calculated.

Once you have your interview, it's just a waiting process. But I don't have to wait anymore; I've been accepted; I have already sent in the money, and I have my seat secured. I'm considered a student down there; they said to me, "Walk around any time you want; you're a student here." It's a great feeling.

Once I got the acceptance, it was a kind of watershed. That's my "before" and "after" point right there. There are some good things that come from my success and also there are bad things in getting into medical school. Now I can concentrate upon learning again, rather than on memorizing. Last semester I did nothing but memorize. If I learned something, well, that was good, but I was primarily memorizing. Now I don't have anything to worry about.

I'm thinking in terms of my eventual profession. Before I got admitted, I had nothing to work for except admission. Now I do. Now I know that everything I study is going to be for that profession. The Church plays some role in all this. I still serve mass every Sunday. I've been doing it since 1966. Religion came late in my life, but it definitely took hold. I'm not the most religious person; from my language alone, you can tell that. But still my religious beliefs make sense to me.

Obviously it still is an unusual thing for someone who started where I had to start to end up in medical school. Now being Puerto Rican in New York City has, I think, affected all of these things—school, work, choice of career, and so forth. It's had its effect; I mean, it's been more difficult because of it to tell you the truth.

I felt as though there really was a system out there designed to set obstacles and to obstruct me, or to demean me, or to lower my confidence in myself. There was a system. It's the everyday system. It affects you whether you're Italian, or whatever. This means specifically that certain people would just make things a hell of a lot tougher to negotiate or tolerate or deal with than would ordinarily be so. And in some cases, people I like or respect, like even the owner of the market and the pharmacists at the drugstore—as soon as they hear a Puerto Rican kid has certain expectations, they feel that the fact that he is Puerto Rican precludes anything. Anything and everything. But it's curious. In a way, these same people have helped me because I made damn sure that I was going to show them. I would make them know that they were wrong, and that they were wrong all the way about me.

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Pedro Rivera

I've lived in the same place all my life, in the same building at 110th Street and Madison Avenue. I guess that is unusual. Puerto Ricans move around quite a bit, you know. We stayed always in the same place. I never really thought we had it that bad. I really had a nice childhood in a way. The apartment was like big, tremendous. It was eight big, big rooms. My father even knocked down a wall in one of them to make the living room bigger.

When I began to get conscious of what was happening around me, my mother was studying to be a nurse. She was also working. She worked for the City for 11 years. She graduated, I think in '58 or something, as a practical nurse. My father was different. He first worked at some odd jobs here. Then he finally settled down and he worked with this chain of hotels. My father was way older than my mother. My father was about maybe 33 when he came here. My mother was 18, 19, somewhere around there. Then my grandmother came over. Then they got married and they lived over in the South Bronx and then they moved over to where we live now. When my mother had me they brought me right over there so I never lived in any place else. And they wouldn't move. My mother knew some English. My mother had studied English in school in Puerto Rico. And my father picked up English while he was here. And he used some English down there also.

My father told me at first he had some trouble getting a job. But once he began he worked with the hotel chain, he never left that chain. He still works in a building that was once one of the hotels and was just recently taken over by another company two years ago. He didn't do this kind of work in Puerto Rico. In Puerto Rico he used to go and measure how much you owed of electricity. He was very well-known around his town.

My father came from a very big family. They originated from Siales and from that area around there. It is a town in the interior where there's more light-skinned people. And they also tend to have more racist attitudes than, say, on the coast. Now my mother's from the coast where there's more of a mixed population than in the interior.

My grandfather, he owned two gas stations, and he made a bundle during the war. But he never helped his children in anything. My father always told me this. He said, "My father never helped me in anything. He took me out of school; he didn't help me to continue and the only reason I picked up electricity was that I hitched on a truck to San Juan on my own." And he did that until he finally achieved some knowledge in electricity so that he could work for the Puerto Rico Con Ed.

And his dream was to be an engineer. But he had no one to push him. His father was making money but he would not help my father. My father had the desire but he didn't have the money. And his father

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did have the money which would have opened up a lot of doors for him but he didn't give him any help at all.

My grandfather is sort of a legendary character in the family. We call him the Cowboy. In those days the cars were a little bit higher, you know, and he'd punch this guy so hard that he went right under the car and hit the sidewalk on the other side. That's how strong he was. He was known for his strength. And my father was something like him, you know, short, stocky, very well built, and that was the way my grandfather was. I never knew my grandfather. This is what they told me. I never knew my grandmother either. They died before I was born.

My father brought my mother up to the place where his family lived. Oh, that's deep. My father, he's up there in the truck, you know, going around to towns, checking the electricity. So one time he took my mother, who was his fiance at the time, and another friend, both very dark, up to the mountains where he came from. He left the two of them there alone while he attended to some business. So my mother and his friend stayed in the car talking, and then they looked up and it was like a scene out of the cowboy pictures. They looked around and all these people were gathering around slowly, looking at them with curiosity, milling around. My mother is beginning to wonder what's going on. And the people, they acted as if they had never seen a dark person. And they were filled with curiosity. They're looking and looking. This is in Puerto Rico. This explodes some myths that people have about Puerto Rico. They even asked my father, "Why did you bring those two monkeys up here for?" My father, I don't know what he did. I never heard the ending, what succeeded that. Mountain people, they were very violent in their attitudes, like the way my grandfather treated his daughters. Fathers, they were little lords.

That's exactly the way my grandfather ran his house too, like he was a little lord. And my father, after the death of several of my aunts, he really took the lead in the house. He had to take the responsibility, since he was a young boy, for maintaining the house. My aunt was telling me when I went to Puerto Rico recently how my father practically raised them since he was young. My father has a very keen sense of family. He raised his entire family, he became the stronghold. And it was my father who built the two-story house that we live in. He built it with his own two hands. And he was the one who supported the family.

He has told me many times, "I'm going to give you what my father never gave me. My father never helped me. My father never did this, my father never gave me that. But you're going to get everything that I can give you."

My father became clearly the exact opposite of his father. My father never wanted to run around. He wasn't the type to go around fighting. Neither was he a big drinker. He might take a drink, but

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nothing like my grandfather. He was in a different category altogether. And he was a pillar of strength for the rest of my uncles and aunts. And then he fell in love with my mother. He wanted to marry her because he loved her. My father's always been like that. He doesn't care what anybody thinks. And I guess you had to be like that when you're living under those conditions. Either you do it on your own or it never gets done. That was his attitude. So he took it upon himself. He really never had to work in the cane fields, because he had that job. Now that was a rough job. He had to learn driving when he was 10 years old. He learned how to drive standing up, driving trucks up in the mountains. But he wasn't working in the cane fields. My uncles, yes, they had to work in the cane fields and that's because their father was not really giving them the kind of support they should have received.

My grandfather was a ridiculous man. Thousands of dollars he made during the war, thousands, and he's hardly give them a cent. My uncles aren't very educated either. They had to work in the cane fields. And that's back-breaking work, you know. And on top of that, my father had to make money at that time. Not only that, he was helping out my mother and her mother.

My mother was born in a community in the northeastern part of Puerto Rico. But my grandmother and my grandfather on my mother's side, they were not married. It was just a one-time thing, you know. So, anyway, when my mother was born--you see, these are really deep stories they tell me--my grandmother, she was suffering very much because she didn't have a real steady man. She was left with the children all the time. Now the area she was from is San Turse, around there, and San Turse, it's a terrible mess. It's like a real bad ghetto-type of scene. You have the real poverty of culture down there. There are hardly any permanent marriages or anything like that.

Then my grandmother caught a bad sickness and she thought she was going to die. Her body was filling up with water. She didn't want to give her children away. But she had a couple of sisters who were telling her, "Look, if you're going to die you might as well give your children to someone who will take care of them. At least put them in a home where they get taken care of." So my grandmother started to give her children away. They were put in different places. There are many people that have been raised like that who don't know who their mothers or fathers are.

In a sense the whole community would take children. Even if she's well, a mother might say, "I can't hack this. You want it?" They take the child graciously, and the children would get raised up. You're a "child of raising," that's the literal meaning, but it means that you've been raised up by someone other than your real mother. It's not a formal adoption. It is something like a foster child, but stronger. You just say, "This is my son whom I raised. He's like my son because I took him into my household under those conditions. I raised him in my house. Therefore he's my son." That's what it

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means. Otherwise you are not distinguishing between your blood sons and "the son you raised" that's just like your son. Everybody considers him a brother and everything else, even though the natural mother could be living. But in mother's case, this lady wanted my mother with papers, that's the difference, because my mother looked like a daughter that she once had whom she had lost and she was childless. So she wanted my mother. So at first my mother's real mother says, "No, not that," because she was thinking, "What if I recover and want to get my child back?" But it didn't look like she would get better so she finally agreed and said, "I'm going to have to provide for them somehow. OK, fine. I'll do whatever you ask. But on the condition that you tell them who I am eventually." So that was agreed and my mother's real mother recovered. So she went and got back all her children, as it is natural for a mother to do, except that she wanted my mother back and she couldn't have her because she had been legally adopted. And the lady who had taken my mother started bouncing from place to place until she finally left Santurse, and my grandmother couldn't find her. That's when they moved to the city where my mother was raised and where my father met her, a city more towards the northwest. And my real grandmother and my mother were separated till 1963.

My mother didn't even know that the person who raised her was not her real mother. They didn't tell her what was going on. And so my mother was raised and I was raised up until 1963 thinking my cousins were my foster grandmother's family. And so everybody was under that big illusion until 1963 when the shock of the world came down and a lady showed up at the house saying that she was my mother's real mother. When they opened up the door, the woman resembled my mother so much that it was obvious she was the real mother. At first it was a happy reunion. But it turned very tragic, because my foster grandmother never got over it until she died. She got the feeling that she would never be loved now. She was old at the time already, and this really affected my mother. You know, it was a big shock. My grandmother took that to the grave. And my mother is still suffering the repercussions of it.

It upset the house a great deal and it was connected to another thing. When my father settled here he got a night job right away and after that he always had steady work. My mother was always keen on becoming a nurse because she was very bright and she had graduated from high school with good marks. And when she came over to New York City, right away she got into a nursing school, and then she got a job with the City. She was doing fine. She worked at that job as long as our foster grandmother could take care of the children, but after my foster grandmother could no longer take care of us, my mother had to. For all that time up until about '64 or '62, my grandmother had been raising us.

So during that time with my father working and my mother working, the economic conditions were pretty good. There was a double income and so forth. I had the attitude when I was a kid I could have anything I wanted. My father would always ask us when we went to school, "Do you have any money?" And he'd go into his pocket to get something to

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give us. And you know it reached the point where we actually said, "We don't want anything. We don't need any more. We have enough, Pop." This feeling is still carried over into the present because my father was the kind of person you could rely upon. My father always liked to drive a car. We'd go places and then we had that big apartment and we were paying only $29 a month for all that. When my father was working steady and my mother was working steady, we were going fine. So then I thought things were OK. They had fixed up the apartment nice. I thought the place was the most beautiful place there ever was. You know I could ride a bike up and down the hallway, it was so large. And my grandmother lived there.

My grandmother, she raised us Puerto Rican style. We weren't given prepared baby food. She didn't know what that was. She raised us on plantains and things like that and rice with milk and things that she was used to making, like corn meal. That's the way we got raised. And she raised us on all kinds of traditions and it was very different, not like later on when my mother took over and we'd have TV dinners and that kind of stuff. Before that it was like completely different, almost like that Old World atmosphere. And then everything was OK.

My mother worked. Now some families have a feeling that the mother should not work. But my mother always felt that she wanted a career and wanted to do something with her life and my father did not prohibit that, and I think I came out suffering because of that. There is a problem when women assert themselves by going out to work. It produces a problem within the home. That problem arises when you degrade one position, that of the housewife, and you exaggerate the position of a women who has a career.

Part of this is not just because society is doing it. But things have actually changed in the position of women in terms of what they actually do in the household. To give you an example, my mother had a lot of children and she sewed clothes, she did the laundry, all these things we knew had to be done. And we valued these things. We liked clean clothing. We liked socks darned. We liked good food. Partly because of the changes in technology these things are just not done in the home. And so one of the problems for young mothers is that instead of having a home which is really an active place, where all sorts of things are taking place and children grow up in it, unfortunately the mother sits there staring at one or two children with four walls around her in an apartment with nothing to do except to mess in their lives. And it isn't healthy for the children. Even if you try conscientiously to be a good mother. There is a profound change taking place today. The sisters that I'm going to be particularly talking about later on are making their own clothes in the house, and cooking their own food, and getting away from the canned stuff, and doing these things that women would be doing, and taking pride in it, which makes it very different from that poor woman who's sitting there watching Days of Our Lives of reruns, you know, and having nothing to do yet feeding her

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children junk and buying them cheap clothes or whatever the case might
be. I don't particularly think that that's progress. It could be the
opposite of it.

I was given a lot of responsibility in running the household when
I was young. I had to manage that household. My father had a great
deal of trust in me and he knew where I was coming from because I was
doing well in school. If there's one thing that at least I was blessed
with, it was in my academic work. I did very well in grammar school.
I started in public school but I was only there for kindergarten and
first grade. Then I got transferred to a Catholic school where for the
first time I had to wear a uniform. My family put me in a Catholic
school because they believed that the public school was an awful place.
You go to a private school and not only are you taught well, but you're
better disciplined in there. You'll be a better person. You stay in a
public school, you come out an animal. So therefore you go to a Catholic
school.

I think I went to the cheapest Catholic school there was. We only
paid something like $2 a month. Of course sometimes that'd be too much
for some people. It really wasn't that much, $2 a month. You could
dig it up, but if you had four or five kids, then it was different.
And I didn't see too many big families in there. Usually two brothers
was the most you'd ever see in there, unless they were well-spaced.
But usually about two was the limit. Anybody in Catholic school felt
they were special. You always felt superior to a public school kid.
The thing is you really were superior--in terms of academics anyway.

We were right across the street from a public school. Look over
there and see what you see." I can remember clearly seeing public
school teachers sitting at the desk with their feet on the desk reading
a newspaper while the classroom resembled a total war games. These
kind were throwing desks out the window. We weren't doing that kind
of stuff. I mean we would sometimes get out of hand, but we would get
punished for it. It's like the Marines. They'd beat it into you.
You felt better than the children in the public school. You said to
yourself, "I'd rather be here than there any day," because you felt
you were going somewhere. You were getting educated and learning how
to read. We felt that our parents cared more for us by putting us in
the Catholic school. Of course that's what we felt.

They wanted me to make it. They had heard about the public schools
from their friends and they had seen them and they said, that's not for
our children. Even now people have that attitude except they have no
out. If they had a choice they wouldn't have their kids go to public
school.

It's a mad-house scene. You can't possibly get educated unless
you're in a college-bound program. You might be lucky. But that's
such a small group. Anyway, I did very well in school from the first
grade. I don't know how the teachers really noticed it--but they

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noticed something. So they started taking me to the side and asking me to read. And they saw that I could read a second-grade reader. I was in the first grade at the time. I remember one time they asked me to read a third-grade reader and I read that so I never went to second grade.

I don't know why I did so well in school. First of all I was always reading. I liked it. You were always learning things and my parents got me an encyclopedia and that was a big thing for me. When they saw me take a liking to education, they began to provide for me anything that I wanted that was related. They went to a lot of trouble for a lot of time to get $200 or more to get me this encyclopedia set. In the encyclopedia I was reading at a very young age about different kinds of animals, and what the prehistoric age was, and trying to figure out those names. I would see tyranosaurus rex and I was already reading that. And I was reading about different cats and how they evolved. And I was reading about different horses, monkeys, how time started. What about the planet. What's an eclipse. But I couldn't share this with other children. I was always by myself reading and reading and reading. And I used to spend time reading about ballet.

This did affect my relation with other children. Ever since public school my parents used to say that I didn't hang around with anybody. And they used to bring people to my house and I wouldn't even play with them. But I didn't miss playmates at the time. I had acquaintances that used to come by the house and I remember at times playing with them. Most of the people in my class used to have groups that they used to hang out with together, whereas I used to only during school itself.

They were telling me to become a doctor. I would say, "I'm going to be a doctor." Not because I had a great interest in it but because my mother said, "You're going to be a doctor," because she was into medicine. I had just a deep interest in science and still I like to look through science books.

But I developed a block about mathematics which I didn't have when I was younger. And I still don't understand it. And I got that when I was in high school. I always had 90's except for one time that I had an 86 in math. I had 92 on the Regents in algebra when I was in high school, and then I completely collapsed. I got something like a 66 in geometry. I failed trigonometry. The class I had in trigonometry was absurd. There were forty-five in the class. It was the 6th period and that means it was close to one o'clock and we didn't have any lunch. And you could forget about personalized attention. An the funnything about it is that when I took trigonometry in the summer--which I had to do--I think I had the second or the third highest mark in the class--the course that I completely failed with a 47 on the Regents.

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But this experience seemed to destroy my interest in mathematics.
But I still loved science. I don't know whether this experience kept
me out of the sciences. There were times when I thought of being an
engineer or being an architect. And I ducked physics when I was in high
school. I said to myself, "If you keep on going into the sciences,
you're going to have to take a lot of math, and you can't do math, so..."

None of my counselors said this to me but little things were telling
me so. Then I took another test, a test to find out what I was good in
and I did well in verbal and not too well in math. So I said, "I must
be verbally oriented. I guess it must be where my tendencies are."
I like all those types of things which helped me to analyze. I loved
composition writing. So maybe it has all turned out right. But that
interest in and love for science helped me out in a way 'cause I don't
feel that I'm purely verbal. If, for example, you tell me this is effec-
tive but also scientifically concise, it attracts me. And I always try
to use that kind of structure when I am writing or when I am talking.
If I could find some kind of pattern in it it's almost like putting it
in its place. There's a certain law. You obey this law, you get a
desired effect.

I don't like to feel that things are absurd or that I can't under-
stand them. In the past I used to find a lot of things absurd. But a
lot of things lately are becoming very clear to me even though I don't
expect to know every little intricacy of everything. If you see an effect
and you see no cause, you call it absurd. But once you pinpoint the
cause, then it means something. And there were a lot of things which
I used to consider absurd because I couldn't see what was behind them.
They don't look so absurd to me now.

I have friends even now who say, "Why is man in such a mess? Why
is he going through so many changes?" It looks to me obvious. Of course
a person may not accept my conclusions. I don't really care. But my
answer seems more logical to me than his because it fits into the pattern.
The way my whole mentality has changed over the years is something even
for me to wonder about. When I was in high school I read a very important
book. The book was to change my life. It's called Down These Mean
Streets by Piri Thomas. It pinpointed my family. I don't know how many
young Puerto Ricans read that book. I was affected by it not because I
lived everything he lived through, but because one thing that he went
through related to me, and that was his racial situation at home. In
my case the roles of the mother and the father were reversed. The
attitude was almost identical. My mother was what his father was:
black wanting to be white. My father is like his mother: white but he
didn't care what he was.

I feel my mother has suffered from what you call blackness. That
she really wanted me to be white. I remember a time when she had a couple
of drinks or something and she came up to me and said, "I messed up your
mouth and I messed up your brother's nose." That means that my lips
are not my father's lips. And my brother's nose is more flat. She used

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to tell me many times in her secret ways, although she doesn't do it any more, "I know you wish you had come out another way," or something like that.

There are inner feelings which I began to see, things which were in the Puerto Rican culture. I was beginning to pick them out. And I began to reject those attitudes. Who are you to tell me my hair is bad? What do you mean my hair is bad and your hair is good? Where did that come from? And I started saying, "What do you mean I have to accept that? I don't have to accept that." I said, "What are you talking about, ma? Your ancestors could've been right next door to his ancestors. It's just that you wound up here and they wound up there." And, "How dare you?" And people looked at me like, "Where you get these ideas?" I began to see how arbitrary the whole thing was. And I began to question. And I began to look at myself in the mirror. My experiences in high school were another thing. I began to see that people were treating me differently because I was a black-skinned Puerto Rican. I noticed that Manny and Tony had a lot of friends whereas not too many people were hanging around with me. And I was beginning to wonder why. I had read the book by Piri Thomas already during the summertime. I had always been in an all-Puerto Rican school until then. It was the first time I had been in a school where the majority are what I call Europeans.

Then one time we had a biology class and this biology teacher started talking about the black foot. He started talking about biology and anatomy and he started talking about the black foot. In other words, he was saying that there's something over here in the heel--it's genetic. And that's why they can jump so high. Right then during lunch period, I went downstairs and this guy behind me, he just came over to me. I was just standing around in the lunch line. I wasn't particularly thinking about anything. But he came up to me smiling and said, "So you can jump higher than me, Pedro." To myself I said, "Oh now I know what it is. I'm not just Puerto Rican." Now I was not only Puerto Rican but I was being differentiated right inside the school because I was darker. And I had obvious Negroid features and they didn't. They wouldn't jump so high. I would jump high.

Then I became very socially conscious. By junior year I was very preoccupied with oppression. "Wait a minute, we're having a horrible time over here. Everything is not so rosy." Before that I really hadn't had that feeling. There was a thing about White against Puerto Ricans. But that was more like a gang thing. But I hadn't seen the White as dominating. But now I saw that we were having a really bad time of it. But things that I was reading in Piri Thomas's book gave such a description. I felt it because he was saying things that I had been experiencing. And he was very critical. He was pointing out racism and discrimination. I said, "Holy God, look at this." Before this I hadn't noticed it and suddenly I just caught the light. Not everybody lived that way, but we lived that way.

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I saw people's attitudes towards us and I said, "This guy's against all races, man." And then I began to feel black 'cause I knew that when he said black he meant anybody that didn't look like him. And then the students at high school used to write things on the wall and people used to draw spears. And I said to myself, "These guys are sick." Then I began to think they're not all good. A lot of these people can't stand me and then I started thinking of hypocrisy. And I said, "This guy really can't stand my guts. He is going to laugh and joke with me and a few minutes later makes racial slurs about me to other people." I said, "Wait a minute, man." I began to look around, to choose my friends because they were like me.

I really didn't start working till I was 15 years old because up to that time I never really had to have a job. I didn't go out like my brother to shoe shine. I wasn't too interested in going out. I had everything I needed. And when I did go out to find work for the first time, it was because I had never worked and I wanted to go through the experience of going to work and making my own money. It was part of growing up to get a job. I didn't really have to go out to get a job. I went out because I wanted to and it was time. I had spent every summer playing games in the street, and it was about time that I got a job. The important thing was that at this time my mother was working as a community worker. She had some connections with the Puerto Rican Community Development Project. I think it was my mother who brought up that there were summer jobs. It was at the start the beginning of the Youth Corps, this was 1968. So she mentioned it to me and I just fell right into it 'cause I wasn't doing anything.

Up to that time I had just been hanging around during the summer, reading, playing sports. I was about 15 and it was getting time for something new. I remember when I had made my decision. I found out that I had to go down to West 4th Street to get working papers. That was a day that will stand in my mind for the rest of my life.

I remember that I went down there early in the morning with my birth certificate and everything. I don't think I was late, but I think I was number ninety something, maybe even higher than that. The place was a madhouse, filled mainly with blacks and Puerto Ricans, although there were some Europeans there too. This was all new to me, taking a number and having to stand in line. And you had a physical and you got an eye test. It was like going into the army. You had to stand in a big line and you had to get a physical. There were long hours of waiting. I went there something like 8 o'clock in the morning and I came back something like 5 o'clock in the afternoon.

It was a trip--going through that whole scene, from one seat to the next seat, and it looked like it took ages. After we finished with all the physical exams, I guess we had everything except our working papers. Then there was a whole bunch of chairs and we had to go sit over there and wait till our number was called. I just felt that I was

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there for the longest time. There were a couple of people up front and what they did was process you. We went up there and they would stamp some things. I was looking at the whole thing from back there. I was looking at people going up, people who had been there like me all day. I spent the whole day just in that routine. Finally they did call my number and I went up to the front desk.

I can't remember exactly what they said. I guess it was very simply bureaucratic detail, stamping things for office use, and things like that. And finally I got my working papers. It was an experience for me, but that was just a premonition of things to come. There were scenes that were more wilder than that in the Youth Corps. But I had to go through a similar experience at Hunts Point, in the grand ballroom. It was packed, I mean really packed, with only Blacks and Puerto Ricans. It gave me the sense that the whole Youth Corps program was a Black-Puerto Rican thing. Everybody on that line was Black and Puerto Rican. Only when I went to get my working papers did I see people who weren't.

You had to get enrolled. There had to be something to identify you as part of the job. I just know that I wound up there and I got what I needed for the job. All I had to do was report for work on July 5th. Everything was taken care of.

I really didn't stop to figure what was going on. They said, "Go here," and I went. Why was I there? It had to be for something. I just remember the enormous scene. The place was packed. The line was steadily going up to the stage. I remember going up to the stage. I remember going up some stairs. The stage looked so high to me and up there were processes things for identification.

Finally everything was taken care of. I didn't have anything to worry about. Then I went to the Sultana del Oeste. La Sultana del Oeste was the name of a day camp. It was part of the summer program. And I just happened to be caught up in it. La Sultana del Oeste meant the sultan of the west, and I guess they just took that name and attached it to the day camp.

We would take care of children and take them on rides and things like that and I was a junior counselor. I really had things to do, but it was so easy and we had so much fun. You didn't learn anything. You had some kind of responsibility. You felt responsible for the children, but at the same time we were having a ball. I was going places that I would never be allowed to go during the summertime. For the first time I went to Pelham Bay Park.

It was a deep thing for me because I needed that type of thing. It was something like a breaking out. I was developing a kind of social life, more than I had before. I really did enjoy it. It lasted from July to August. That would take us to my freshman and my sophomore years in high school. I got a job in sophomore year too. I wanted to work again, but this time I went through a bad experience.

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Summer was over. Around October there was an opportunity for after-school work. At my high school there was a place where you could go and inquire about work. They gave me an address and I said I'll go check this out. I went to investigate the job. I remember it was in the garment district, and I went down there. The job was carrying boxes. When I first went down there the boss interviewed me. He took out a box and he said, "All you gotta do is carry this." And I looked at him and said, "Is that all I gotta deliver?" He told me something about the salary and I could've sworn he gave me a set salary.

He gave me a list of addresses where I had to make deliveries. And then the boss said, "And this is what you gotta deliver, and this, and this, and this..." I said, "Wait a minute. What is this?" There were so many boxes that he had to tie them up with a rope. This was on 38th Street. And the farthest place that I had to go was 67th Street and Madison. This was on 386h Street and Broadway. I had to walk from there all the way to 67th Street and Madison for my first delivery. And then I had to walk back. I had to make one delivery here, another delivery there, picking up things and dropping off things.

Sometimes the boss would give me carfare for only one way because he expected me to walk back. And there were times when I was so loaded with boxes they wouldn't even let me on the bus and I had to just walk it all the way. It was absurd. I felt absurd as I walked along because first of all, I'm flat-footed. I can walk a lot but it hurts my feet after a while. I didn't like this. I felt conspicuous carrying this load through the city streets. Anybody could tell you were making deliveries. You felt and looked kind of funny. I had to deliver things to Bergdorf Goodman. I never forgot their name. It was October and it still wasn't that cold yet. But I was saying to myself, "It's gonna get cold. And I gotta be carrying these things. I don't think I'm gonna like this job."

Most of the time I was away from the shop. I only came there to pick up what I had to deliver and to bring back whatever I was going to bring back. Then one day I was very depressed by it all and the boss noticed my face. He looked at me and he said, "You don't like this job, do you?" And I said, "No, well, not really." The person who had the job before me wanted to come back. What he really wanted to do was to get me out. And I don't know if that was what he had in mind from the beginning or if he just thought about it along the way. It was very smooth. He said, "Okay, finish off." And I said, "Fine." I quit and got fired at the same time. So I left. I just went back to get my check. When I got my check and I saw it was a real meager amount, I said, "What the hell is this?" I was mad. I think I got something in the teens for five days work, chicken feed for doing all that.

I said to myself, "This wasn't worth it, man." And then I didn't work for a long time. I didn't work all through 1970. When 1971 came

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around I had graduated from high school. After that things changed radically. I had five jobs in one summer. Up to that time I hadn't felt a need for a job either. I wasn't that pressed. Now I was coming up to a whole new world. Up to that time I always made it a policy not to work during the school time, except for that job in the garment industry. My parents didn't want me working and going to school at the same time. They didn't mind me working during the summers. That was fine, but their main interest was my studies. They said, "So don't try to overburden yourself. Stick to your studies." At that time my mother hadn't been working for a while and my father was bringing home most of the bread, but there was no crisis in the house.

When I got out of high school I wanted to start a new life. I was 17. I decided to go look for work. That was a very bad experience. I always knew I was going to go to college. My parents had ingrained in me the idea that I was going to college. I never had any doubts that my parents would support me or that they would back me up. The major influences on me were pro-college, pro-education, pro-advancement. Things like work for me were only looked upon by my parents as a distraction, as a burden. Even when I made the decision to work in the summer of 1971, it was purely my own decision 'cause I wanted to work. I wanted to do something. I was having trouble during the summer of '71 getting a job. It was more or less an accident that I got one.

I had to go to the employment service because I was trying everything. I had to find something. I looked at want ads and all that kind of stuff. I was looking everywhere. I was having a little bit of difficulty. I went to the State Employment Office. And I got hooked up with a job, making very little money. I was making something like $40, but the job was a very good experience for me in that I was there as a recruiter. That's what it turned out to be. I was supposed to be just there to help. I was just part of a group of other people who didn't have anything else to do and they didn't want to be in the streets. Basically what I was supposed to do was to give help to those people who needed it, in terms of information about universities, tuition, and so forth, really doing a big favor to those who were trying to get into college. It was really good service to the community. I was assigned to five guys. That's all. And we didn't do much when we were there. The important thing was I got stuck with a person who became a very close friend of mine. We talked for many hours. And he introduced me to many facets of life that I had never seen before.

The experience I had was a real awakening in many ways. Part of the mission of the agency was to inform people. I had to prepare to speak before groups. I had spoken in high school. I got a kick out of it in high school. I remember how nervous I was the first time I had to speak. But then I caught the knack. And I didn't mind doing it in front of people. But my friend was awakening me to a whole new side of life that I hadn't seen, the adult world. Particularly, he introduced me to a little bit of the intricacies of what was going on with the Puerto Rican middle class.

He was only making something like $8,000 a year. He was on the staff, working as a recruiter. He had been a gangbuster. He had been in the streets. Now he was in a position where he has seen the other end of the stick. He knew the little things going on in the heads of these community action corporations. He knew what was going on--little deals and things. He was hip to all the corruption--hip to the political scene, where Puerto Rican politics was really coming from, who was controlling the power, who was the puppet of whom, things like that. This was a whole new field for me. He would say, "Look, so and so did this. So and so did that."

It was enlightening. I wasn't shocked, but I was interested. Also, he was a very cynical person himself. He felt disgust towards middle class values, and middle class Puerto Ricans with their bourgeois attitude. We used to have very deep talks. And he would emphasize to me honesty and truth and not superficiality and artificiality. He saw those middle class values as artificial. These political figures and bureaucrats would lie to get their positions. They would put false images in front of people. My friend pointed out that this is what the whole game was all about. These people are childish, immature. But the thing about it is that they have the power and the money. We don't have the power and the money. It all looked sick to me. It all looked like it was a game. You could go to a party and think, "Look at all these people. They're all phonies. That's not acting for real. You don't have to act like that." But I've seen the whole scene. People were actually acting. And I'd say, "Oh, man, I don't want to have nothing to do with this. I'm not into this. I'm not from here. Tony, the brother, related to me because he was from the streets, and he was telling me, "Don't be like those phonies. Be yourself."

My friend showed me the little power games that people were playing-- blacks against Puerto Ricans. I mean people were fighting over money and petty things when the essence of the thing should have been, "Let's get together." And I saw very clearly the power struggles.

My friend and I, we saw eye to eye. I don't like acting. At the time I used to say to myself, "If I had a million dollars, what would I possibly do with it?" I saw the mad dash for power and I saw that inside these people were rotten. Just the attitude of my friend was a present to me. He was honest and faithful. He was telling me, "Don't be arrogant. Be honest and truthful to yourself and to other people. Try to help other people not because of any personal advantage you want for yourself but just because you want to help them out, not for a motive or because you want to use them." That was a very common thing, people using other people, people wanting to rip off other people. And I said to myself, "I don't want to have anything to do with that. That's not real." I was glad I went to work there. The attitude that I developed was sort of a hostility towards all kinds of artificiality. The only thing you saw was power. The people in charge of these programs were the Puerto Rican middle class. And these were their values. They were imitating what they saw on TV--the style and

talk, the attitude. It's the hypocrisy. I went to middle class schools.
If you acted like them, you're a hypocrite too.

I remember when I was very young, I was invited to my friend's
house. They had published a paper in the public school and an article
said, "Kill rats, starve a rat to death." And my friend said to me,
"Come over to my house. We're going to start doing in the rats today."
But when I got over there, he took a couple of sticks and he said,
"This is dynamite." And he went "boom," faking. I was about 6 years
old. I thought we were there to really kill rats. I didn't think we
were there to make believe we were killing rats. And I never got over
that. And the young people in these community programs were pretending
to be doing something and they weren't sincere. And the people who
were really sincere were squashed. And that's what told me that these
people were hypocrites. "Don't inquire about what I am doing with the
money," or, "We must hang it up in parlimentary procedure."

My friend emphasized that I should continue to go to school. It
didn't change my views towards getting anything in school. It changed
what I'm going to do with what I get. I couldn't picture myself
getting a house, working for an agency, and not doing anything construc-
tive. All those goals about having a house sometime, about status,
were gone, I think forever. I just couldn't picture doing what was
not constructive. First of all, there was our plight, the plight of
the Puerto Rican. We didn't have assets, we were going through poverty,
people were suffering. And these people were doing all these phony
things, and I was going to consent to that, be part of it? My experience
that summer completely demolished all those concepts. And I was at
conflict with my family because of that too.

My father was saying, "You should get money and you should get
a good job." I was saying, "Yeah, Pop." But at the same time I
didn't really want those things. I felt there must be a better way.
I felt that this system is corrupt, that there must be a way to hit it,
to strike it. I began to become aware of oppression. I began to be
aware of who's really controlling things. Here I was 18 going into
college. My mind was wide open. I was seeing all this and I was
saying to myself, "My mission is different." My whole train of
thought from then on took a radical turn.

I don't knock anybody who wants to go out and become a doctor or
a lawyer. I'm not saying that's bad. I'm saying what people are doing
with it is bad. There's nothing wrong with being a doctor. If you
become well-to-do while being a doctor, fine. You can impart that
knowledge.

My friend that summer imparted to me the point that with that
knowledge came power. He encouraged me to continue to go to school.
Getting up in the world can increase your influence. Power is not bad,
but it can be corrupted. When I came to college I started wearing
dungarees, whereas before it was silk pants, and patent leather shoes,

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knits--all that went out. And I started saying, "No, there's a different way of doing things. What's wrong with dungarees? It's simple. It's practical. Let's just be ourselves - a whole different attitude compared to when I was growing up in high school." I was never much of a conformist. But I did conform, not so much in the high school environment, but to the street environment. You had to have your silk and shoes. I had to reject two things--the middle class culture and also the street culture. When I went to college I wasn't the only one who was thinking like that.

Actually it started out with our freshman year in college and along with it a certain repugnance towards drugs. This was in 1971 and times were changing. The real drug addicts, the freaks, they were slowly going off. That was beginning to be looked at as kind of silly. The only thing that stayed around was marijuana because it was considered mild. But heavy stuff was seen as oppressive to the community. It could cause a lot of disruption. Also, a whole new political attitude developed, something that had begun in the 60's with mass movements like the Puerto Rican socialist party. They were offering an alternative. They were providing explanations at the time. They were providing an outlet for those of us who had come to these conclusions and were looking for a way out. There must be some other alternative, an alternative to voting or revolution.

Even my mother and my uncles were all getting into that. We would go to a ball game and everybody would stand up for the national anthem, and we would stay sitting down. They warned us not to do that during football games because one time a guy didn't take off his hat for the national anthem and they just took it off his head and threw it on the field. But we wouldn't stand up, because colonialism, imperialism, all these things were being articulated. The nature of oppression, why prices were high, why we were going through changes in the school system, the unequal relationship there, why we were really here in New York -- all these things were becoming clear to us. The factors that lie behind them, operation bootstrap, industrialization, American interests, these began to be evident to us. People began to see that it started with the declaration of Puerto Rico as a commonwealth of the United States. It got to the point where public opinion was strong enough to finally define Puerto Rico. We began to understand what was really happening in the community. And this was affecting the young people, especially those who were getting to see things for what they were. You could go to school and now you're being taught Puerto Rican studies and Black studies.

We were awakening to ourselves and to the culture. As a result you look at TV and you see John Wayne shooting Indians and you see where that's coming from. You're no longer happy when you see Tarzan riding through and knocking down natives, or the British great white fathers walking around and making the Black people look like fools. You begin to see it all for what it is. You've crossed a bridge and you can never be the same again. And you can never just sit there

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and laugh at that kind of stuff any more. You're sensitive to every little thing now. You begin to see how you've been stereotyped. What Frito Bandido and all that means. And it becomes clear. Then we start learning. That's not all of it. There's another reality. Freedom? What happens if you talk and somebody shoots at you. The police attack Puerto Ricans just because they're standing in the street, just because they're another color. Or the cops go around knocking old men. I saw that, brutal stuff. When they broke up the Puerto Rican parade, when the Young Lords wanted to march, I saw that. I saw it from a distance, but the people in the march told me the rest later.

I'm trying to reconstruct the puzzle. I am speaking like a person who saw it at that time several years ago, and it is, of course, still part of my conception of reality. But other things were to take place in my life which were going to change my way of looking at things. College was a different scene. In college I was learning a lot. I was being exposed to new things. And my desire to learn was greatly increased. I became critical. Many of these teachers, they knew more than I did. But I would see little things about that teacher and what he would be saying and I'd say, "No, it's not like that."

I had lived it. I was beginning to read; I was beginning to study; I was beginning to investigate. That was a big change for me, you know, not sitting down and just taking in stuff. I was looking at the thing as a member of an oppressed minority. I was aware of the Spanish coming to Puerto Rico and ripping us off. And then America. I was aware of that, and nobody was going to turn me around. I'd be a hypocrite if I turned my back on this.

Look at the experience of those Puerto Ricans who went before us. Haven't we seen what our educated Puerto Rican leaders look like? Shouldn't we be suspect? People were transformed into middle class monsters. I'm trying to look at it from our perspective, the behind-the-scenes machinations, the arrogant attitude of the administration in the schools, the blatant racism. What else can you possibly think about it? All it could do was reinforce our new convictions and understanding. I/m not coming out with any answers. I'm just trying to let you see it from our point of view so that you can understand what was contributing to the formation of our minds.

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JOSÉ RAMIREZ

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Jose Ramirez

From the beginning work has meant a lot to me. I couldn't wait
until I received my working papers when I was 13. I wanted to work
because I wanted to earn some money on my own. I was sort of driven
by this idea: going out and getting a job and having some money of my
own, basically to be independent. And to be grown up, that too. That
was one of the main things that my father tried to teach me, to be
independent and to have things done ahead of time.

My father is pretty experienced in terms of the United States.
He's been here since 1929 and held the same job. My father will be 65
this coming March 2nd and I'm twenty, so he was relatively old when he
had me as a child. I actually grew up with one sister in the household,
although I have three others who are much older. So I got a lot of
attention from my father. My father, he came from the mountains of
Puerto Rico. And at the age of 19 he came to New York City on a cattle
boat. His family were farmers, tropical fruits mostly. Out in the
hills there you don't grow much except what grows naturally. He was
born in the top of a little mountain and grew up in a little town--you
could call it a town because it had one street and there were houses on
both sides and a couple of little businesses and that's the way I saw
it first in 1964. He said it had changed tremendously because of the
erosion of the land.

He went into Ponce which is now the second largest city on the
island. My parents met and married here in New York City although they
knew each other in Ponce. The odd thing is that my mother was born
and raised in New York City. He wasn't, so he says when he first saw
Ponce as a kid it was the first time he saw any kind of vehicles, any
kind of shoes, or radios.

My father only went as far as the eighth grade in school. That
was up in the mountains. He used to walk five miles to school and back.
He never talked much about the reasons why he left. I think he left
because of money, trying to better himself, realizing that there was
something up there to be had--some sort of opportunity. He lived as
a bachelor for quite a while, then married and with his first wife
first came here. He stayed here. But she went back and the children
of his first marriage were raised over there away from him.

My father had the same job until 1970. It's a factory job. He
worked for Horn and Hardart, where he loaded bread into the machines
that would put it through an automatic slicer, wrapper and label. And
once he put it in by hand, he just had to make sure it would be cut
right and packaged right and sent out. He did that from the beginning
to the end, and I think he got one raise. His salary never changed much.
I think on an average he used to take home less in the later years
than he did before. The union didn't come into where he was until
about 1968 or 1967. I think he brought home anywhere between $85.00
and $150.00

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He didn't talk about the factory work too much. When I was getting into my later teens I used to question him and ask him about the unfair practices, but I was coming from a very critical point of view and sort of attacking him. I started to see injustice in his working conditions. I couldn't understand why he was still earning the same, why, no matter how bad he felt, he had to go to work. My father was a chronic asthmatic. He had severe health problems in old age. But he always went to work-- every day. And he was on his feet all day so he ended up with calcium deposits. But he went every day. I don't know how he did it but he was really afraid that if he didn't show he would lose his job, even after 20, 30, 40, 43 years. It is the only kind of work he knows, and his brothers ended working there too.

He never would think of charity or any kind of charity benefits. It seems that he had too much respect for himself to even think of things like that. Once I asked him, "Dad, all these kids are getting allowances on TV. Can I have an allowance?" And he says, "Food in your stomach, and clothes on your back. You just received your allowance." And that's the way it was.

I admire him now because he's taught me a lot that I only appreciate now. Now that I'm on my own. But living at home when I was younger, I couldn't understand it. He was very, very disciplined, and very different from other people that I knew, at least in my family. He took risks very, very rarely. He was very safe. Always took precautions, extra-precautions. Almost too many.

But back in 1954, when we moved out of El Barrio and I was just born, he took a large risk--family loans and loans from friends--to put a down-payment on a house. I don't really know why he did it except for the fact that maybe he realized that this was one way out. He knew somehow that the neighborhood in El Varrio, would definitely change for the worse.

He moved into a neighborhood where there weren't many Puerto Rican families. But the actual row of houses that we had was very strange because it was sort of two houses together--they were joined. And the families ranged from Irish policeman families with about eight children to black families from the South to Greek immigrants to Jamaicans. So we all grew up together, black and white and Puerto Rican. This is in what is now called the Soundview section of the Bronx--by the Bronx River. It has changed drastically recently. It used to be largely white, but recently more and more Spanish families, more than black families, have been buying houses because they're built on every piece of available land. The composition has changed. There's transition. I'd say it's from lower-middle to middle-class. Some of these houses are now very expensive and people who bought them a few years ago have made a profit. My father sold our house after 18 years.

I went off to college and so I'm pretty much by myself now. I have other family--three sisters and a couple of uncles and aunts

are still in New York City, and I'm very close to them. It's strange how it turned about, because my father was the only member of the family who had a house in the city. The other relatives lived in apartments, and on weekends they would show up to my house to wash their cars, to have big dinners. Every Saturday was sort of an occasion. That's where they grouped, because it was not exactly centrally located but easy to get to. And the neighborhood was pleasant. Not that they've moved and sold the house, there is no focal point any more. So myself and my younger sisters end up making rounds on weekends and Christmas holidays. Christmas with an aunt here, New Year's with a sister there. Every weekend you sort of have dinner at different places. But family relations are still very important.

The word for lazy is vago. There's a whole lot of meaning to it. It's something that you are taught not to be. I remember I was called lazy if my chores weren't done on time. And I used to hear it every day. There was always plenty to do while we had the house. It was full of chores for me because I was the only male. Upstairs were my parents, my sister who is six years older than myself. Downstairs was just my mother's sister and her husband. And that was it. They had no children, so my father was the one who'd have to take care of the household chores. There was a back garden and some cement yard, and a garage that went inside the house, plus a front garden and a porch. So they did need some taking care of because my father used to plant corn, tomatoes and everything. He loved to grow things.

My chores included sweeping up the yard, sweeping up in front of the house, cleaning up my room and some heavier chores too--taking out the garbage. Me and he would paint summertimes. As old as I could remember, I was doing these things. I guess he just wanted me to help, so that I always had something to do. My mother would say, "If you had nothing to do, just let me know." So as soon as my chores were finished, I'd sort of disappear because there was always more to do.

Usually, it was very hard to find jobs but I was very lucky because this was back in '67 or '68, at the time of Johnson's program, and my first job was a Youth Corps job. Thirteen or fourteen was when you started. And it was through a connection my mother had in one of the poverty agencies. She was very active in community work.

My mother worked first as a seamstress, but my father didn't consider it. He never used her income. It was for whatever she felt she wanted to buy for the house--little things here and there--clothes for me. But any time she gave him any money, he had a series of wallets for different things and he would put it in a wallet. And whenever she wanted it back, she'd have it.

My father took care of all the bills. My mother's income was really for nice things, and, you know, for the children. She made $30.00 to $50.00 a week at the dress shop, doing piecework. This was in the South Bronx. She's about to retire now. Right now she's not

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working because she is taking care of my father. But she doesn't want to lose her pension, and she has been there for so many years.

She never told me much about working in the garment industry, but I used to visit. Most of the people who worked in the plant were Puerto Rican women, but there were many Italian women. Mostly immigrants, if not all. She only worked for unions and later worked for the union, picketing places.

She was interested in the Community Action Agency. It started with the Liberal Party. My father was very distant from it all, but he always voted. My mother was the one who really played an active role. She was around when Herman Badillo, our Congressman, started to run for office.

My father was very clear about his values even if it worked to his disadvantage. Our house was a two-family, but it had a small basement with pretty much apartment-like facilities--a bathroom, a small kitchen, a couple of rooms. And everybody on the block had a couple of boarders downstairs to help with the mortgage expense. One time a housing inspector came by and said that the basement was two feet too small in terms of legal restrictions so you'd have to move the boarders out. My father did, on a two-feet technicality. He probably could have gone and gotten what they call a variance, or something like that, or he could have just said to pretend to move out. He could have had a lot of alternatives and kept the income, but he believed that if that's what the law said, then that's what you had to do. So he lost money on account of his principles. My mother used to hate that.

My father wasn't a religious man in practice, but deep down inside, very much so. In terms of discipline, he never laid a finger on me and my sister. He didn't have to. My mother did it for both of them. When I was quite young, my father wasn't a positive image for me because he symbolized something that was very harsh and very stern. If I had trouble in school, I had to take care of the trouble because my father could not and would not leave work, and he made that very clear. So I just had to stay out of trouble, because if he ever left work it was suicidal for me. My mother was different. She was a lot more open about viewing the circumstances of her life. My father believed that things are the way they are and this is your fate. You took what opportunities arrived and made the best out of the opportunities that were there. However, he believed firmly in education.

When I was in first grade I was already told by my parents that I would go to college. And they were never satisfied with my marks--no matter how good. They constantly emphasized that if you wanted to get ahead, you have to make some money. That was my father's only concern, for me to get a decent job, because he knew what it was to be without money. He tried to show me that his suffering was an example of not having an education. He says, "If you get the education, you won't have to get up and go to work at six o'clock in the morning. You won't have to suffer the factory conditions and always have a constant supervisor."

He saw his life as a life of suffering, but for a purpose, for his children. He was very sick, and still is very sick, and both sides of his heart are permanently damaged. And he's a chronic asthmatic. His job did it to him. And he didn't have any benefits. I think he gets $40.00 a week. His job was a means for my advancement. It gave him the opportunity to have a house.

My father was in business on the side because his salary just about made the expenses. For example, he would spend the same amount every week on food, and the entire week's meals would be pretty much planned out. He didn't believe in snacking. Food was for three solid meals and you had to eat a solid meal. And that's the way it was budgeted. Everything was budgeted. But trips to Puerto Rico and any kind of family recreation, barbecues, buying extra food for anything like that, would not be covered by his regular salary. So he used to go down to the wholesalers and he'd buy anything from ties to toothpaste to soap, and sell retail at the factory. So at the end of the year he made $3,500 extra.

He never talked about the barriers to Puerto Ricans. He never mentioned anything about how far he could have gone with an education, but I realize and I think he realizes that he could have gone far because technically he's been the most successful of all his brothers. He had ten brothers, and he's the one that now, in his old age, has fared better.

When I got that job with the Youth Corps, I was investigating violations in housing. I was only thirteen or fourteen. There was a lot of housing in the South Bronx. Some of it was being torn down. Most of it was in pretty bad shape as usual. And the job of this agency was to go out and knock on doors. And talk to tenants in Spanish or English, whichever. I had a check list to look for complaints.

There was a big difference between my neighborhood and what I saw down in the South Bronx. Although it wasn't all that surprising or shocking or really new because my brother lived in similar conditions in a different part of the city. But at thirteen or fourteen I started to become aware of what people were actually suffering through. I worked a whole summer there. The rate of pay was $45.00 a week.

Nothing was ever said to me about contributing to the household. It was a natural thing to do. I contributed and wanted to, and I felt a bigger part of the family, so to speak. But I also knew my father's policy with my mother. I gave him some money; it went into a wallet. And he said, "When you need it, you'll have it. The only difference will be that when you ask me for money, it won't be mine, it'll be yours." And being that the family budget was very tight, there wasn't room for extras, so any extras that I wanted was paid for from my salary. That was the main thing.

And I've worked every year since then during the summer. The first two were basically the same kind of jobs. I went from the Youth

Corps to the South Bronx community corporation as a counselor. That was through mother again, but it was only in the mornings. I worked from 9:00 to 12:30. And I found a messenger job in the afternoons and I worked from 1:00 till about 10:00 at night.

The messenger job was at 43rd Street and Third Avenue. A friend of mine, his sister was working there and he had a job and said they might be looking for someone else. It was a big company and they had accounts with advertising agencies, and so they needed messengers to go back and forth. I was a sophomore in high school then. I was fifteen. The job was pleasant enough--I like walking around the city, and the packages were basically just print-out sheets, so they might have been big but thin. I earned a good salary because I had both jobs. And I had a second motivation. Once I turned thirteen to fourteen and entered into a Catholic high school, I would have to buy my own clothes for school. The school demanded businessman's dress, so if I was going to buy a suit that was going to cost me $80.00 or two suits for the year, I would have to be sure to save at least $300.00. That meant working from 9:00 until 10:00 o'clock at night, five days a week. I never considered that I was giving up summer vacation. Each summer I had to find a job.

There were about half a dozen messengers employed. They were under a senior dispatcher and a junior dispatcher. The dispatcher was a friendly enough guy, but rather abrupt. He just had a job to do. Advertising depends on deadlines. So you had to get there on time and call in, get back on time, and pick up your next job. But I was lucky in a sense that his son was the junior dispatcher. He worked part-time summers and full-time during the year as a school teacher. And the son was a likable sort of person and the senior dispatcher went on vacation for about a month or so, and that took up most of the summer. So we had a good relationship with his son, the junior dispatcher.

Basically the messengers were young minorities and very old men who worked part-time, enough to buy booze. I took it for granted that this was the way it was. I sort of had a realization that I couldn't get a decent job. I thought it was a great job for me because it was the best one I had had since the Youth Corps. I was earning $1.85 and overjoyed about making that much. But I realized later through my friends in school that others made more. My high school was such that there were students from Westchester, from well-to-do families who had earned tremendous amounts of money, and they would say, "Oh well, I had connections through a friend and I worked as a waiter at this fancy restaurant and made a lot of money."

I kept the messenger job just for that summer. The next summer was with the New York City Parks Department, cleaning up the parks. I realized then how government work is different from private industry. Our foreman, for example, would come by at 9:30 a.m. every morning to check the time sheets. And I found out from the older workers that after he did his rounds he was finished by 11:30 and he did whatever he felt like doing. The man who worked regular in the park was seventy-two

years old or more and was receiving two paychecks. One from Macy's and one from United Parcel, and he was going to receive a third from this job. There was another man who was there who was close to retirement age, but he was a very wise and old guy, a lot of fun and knew the system so well that he went home by three o'clock every day. And so did everybody else, except the seasonals. They had to wait. This was a city job. It wasn't like a youth program.

It was better paying than the Youth Corps job, and I had to hunt this one down myself. Somebody said, "A friend of mind said that they were taking people out at Orchard Beach," and I said, "How do you get to work at Orchard Beach?" And he said, "The Parks Department." And I went down, but didn't go for Orchard Beach. I went for a park three blocks down from my home.

I was putting in time there. It wasn't too enjoyable. It was close to home. That was nice. I could walk so I'd cut on transportation fares. It was tedious, boring, it gave me a lot of time to think, some time to read. Basically, all I had to do was to keep the park clean. You'd start off in the mornings cleaning and sweeping away everything that was around and once you took care of the cleaning, that was it. After that, you had to just keep out of sight. Once in a while, you'd have a foreman come by, so you pretty much hid out.

You basically worked hard in the morning if only because the morning was cool, and after the park was in good shape and safe for children to play in, your job was completed. It was just to keep it that way, so that you could feel you did your job even if you weren't spending eight hours a day. You had to make sure there wasn't glass or things like that around, and you'd fix the swings or repair some of the equipment you used to clean the park. Again, like the other jobs, I worked for the Parks Department for just that one summer.

I never had time for part-time work. You see I was very involved in community activities then and I would volunteer twenty-five to thirty hours in community volunteer work. Eventually I sort of went on my own into local anti-poverty agencies, without my mother's connections. That work was a part of developing a feeling for the community. Also, my mother worked for a political party for a while and I went to meetings or to a party with her and she knew people. So I was conscious of politics. My nickname in my family was Perry. And the connection with Perry Mason was made early. So I was seen from first grade as a lawyer.

After my junior year in high school, I became part of a four-man team that ran a busing program for local children. I had been experienced in handling money for public programs for the past couple of years, and this program ran about $90,000.00 or so and we four high school seniors were in charge of everything from getting permits to having community groups go to the park, to getting the buses, to scheduling everything for the entire summer, to making sure that everything went through. It was a big job, scheduling buses to state parks, Rockaway, Bear Mountain.

It was a Model Cities program. I came in contact with Model Cities through Aspira because I was the president of the high school Aspira Club and they had connections with Model Cities. So I had picked up the word that they were looking for someone, so we all went. We were all friends. We all went asking for jobs. They said no jobs for high school graduates. You have to be a college student. And we pleaded our case to the supervisor and agreed to get $2.00 an hour as a community service aide, but we would take the responsibility for the program. Not the ultimate responsibility. That was hers--the supervisor's, but we would have to take care of the day-to-day running.

We scheduled as many as 500 buses. The public announcements were made by the agency in the Model Cities Areas, which may have been twenty or thirty agencies of different types who were under the supervision of the Model Cities Community Corporation, and word had gone our before we were even hired that they were establishing for the first time a recreational bus program. So we were the ones that initiated the whole program. I don't know how successful it was, but I suspect that it was very successful because it was brought back the second year. But it was very hard work. We sometimes put in sixteen hours. Buses were available--chartered by a central office that would take Model Cities orders from around the city. These were ordinary school buses. And we would have to take care of our area. We would have to take care of the Bronx--the South Bronx area, so that I got to know the whole operation.

I guess Model Cities serves a purpose now in the sense that at least it is helping a little bit, but I don't think it was designed for any long-run goal. I think it was just another way for people to survive for a certain number of years. When people reach the end of their rope and there is an uproar, there is a little bit of a concession. And that's the way it would be, and we used to call it "chump change." You see, a chump is a person who's pretty gullible and rather stupid and could be easily fooled. And if you had $10.00 or so, you could always give the chump just ten cents. He'd never know the difference anyway. So chump change was what eventually trickled down through Federal program bureaucracy. There was a feeling it didn't benefit too much the person at the end of the line. Like band-aids for cancer-- that sort of thing.

But Model Cities was supposed to help the people in those communities. I was involved in a different way with a youth program which used basically anti-riot monies, because that's when it was developed-- after the riots of the sixties. They developed community corporations in poverty areas. And they had what you call youth boards, who would not only have control of money, but would also have control of programming, which was a pretty new idea--allowing teenagers to do what they wanted to, or to do what they felt was right in their own community. And we would be trained as officers in some kind of agency. And the result in our group is that we financed a teenager-counseling center for $60,000.00. We were trained to write federal proposals, and to

run meetings. It was sort of a community service center, catering to young people. It was a combination teen-canteen program, tutoring program, and counseling center.

Supposedly they were there helping change things, but basically they were just trying to keep things from getting any worse. So I guess there's some positive things there too. It was also an avenue for certain leaders in the Puerto Rican community to sort of jump up the ladder. One of the main results of poverty programs was that they offered an avenue for black people and Puerto Ricans to jump into the middle class. I think it accomplished its purpose of keeping things from getting worse.

If there was really some honest effort to change things for the better, there would have been a lot more pre-planning, a lot more training because you shouldn't give people, who think that $10,000.00 a year salary is a whole lot of money, two hundred thousand or two million dollars to play with.

People with a narrow scope were totally confused about handling large amounts of money. So you developed your fat cats, your poverty pimps. Everybody is lining their pockets because this is almost free money and eventually those who get hurt were those who should have received those services. It also demoralized a lot of people too. I used to come home from community corporation meetings at one in the morning and cry, because I saw people, Puerto Rican people, literally cutting each other's throats for the money.

That was senior year. Then I went out of town to school. I had been very active since my sophomore year in high school in various kinds of community programs that took up the time a part-time job would take, plus school, so I was constantly busy. And as a result, I built up a pretty extensive record for college in terms of extracurricular activities which helped my admissions. So as a result of all that work, I got so disgusted at what I saw that I could not take New York City any more. I was disillusioned with the whole poverty program, because it was designed for failure. I was so involved in the day-to-day meetings that I could not gain any kind of perspective. My face was up against the mirror. This is the effect Model Cities has on a lot of young people. What hurt the most, though, was that they saw parents, community people, taking money for their own benefit. There was no sense of collective responsibility, which young people did have.

I can sympathize with why the parents behaved the way they did, but I can't condone the self-gratification. It's my conflict with minority professionals. Somehow you have to reconcile the responsibility to duty and work it out.

Choice of college was not easy. Tufts had a beautiful campus and it still does. I had been accepted to Amherst and was all set to go to there. I had been accepted at Georgetown and at St. Johns University--

all pretty good schools--because my high school record was good. I had
visited Amherst but was turned off by the atmosphere there and by the
people I met. It was all male then and I had just come out of an all-
male high school. It was a big thing for my family, though. They were
very excited about the possibility of going to Amherst or Tufts.

And my high school, though, wanted me to go of course to Amherst.
But I didn't like the campus or the Latin people I met. I met two guys
there who were supposedly going to show me around and give me some
insight as to how life was there. They might have been Puerto Rican
New Yorkers, but they didn't look it--not in terms of style, dress,
mannerisms, speech. I was sure if I went there I'd be very lonely, so
I turned Amherst down, financial aid package and all.

At Tufts I found a friend. I had worked on a political campaign
for an assemblyman up here in New York and one of the persons who ran
the campaign with me was going to Tufts. And I found out by surprise
because she was the Latin student who directed me when I went to tour
the campus.

A large majority of the Puerto Ricans that are at Tufts are from
the private prep schools or elite schools of Puerto Rico. The status
of the Puerto Rican community in Boston is different from the status
of the Puerto Rican community in New York City. They're two generations
behind. But at least Tufts offered the possibility that there'd be
people with whom I had some common interests. It turned out badly,
though.

I was shocked. I went up after having received a letter from
one of the juniors there who was from New York City, right from Tremont
in the Bronx. I found out later he had gone to a private prep school
through a special program. The letter said that they had twenty-five
Puerto Rican students, fifteen other Latin students from South America--
that they were a very cohesive group, a very solid group, they were
intent on starting community programs and keeping a lot of interaction.
It was totally untrue. I guess he was lonely, or that he hoped it
would influence me.

Tufts wasn't all bad. It was good in the sense that I got away
from New York, and I had some time to think. The bad parts, however,
were very bad. I don't understand how I could have gone through all
of that and have come out in one piece. I guess the worst part was
not being able to identify with other Puerto Ricans there. For the
first time it actually hit me that there were middle-class Puerto
Ricans. There were wealthy Puerto Ricans. And I had no conception
of Puerto Ricans with immense wealth, but yet here they were. The
very, very elite among the Puerto Ricans. They were cliquish. They
all knew each other, all went to the same private academy, were
fluent in at least two or three languages. There was no accent. They
had been back and forth to Europe. And so I come on campus with my
Afro haircut and I don't look very white at all and when you're away

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from New York City, away from large numbers of Puerto Ricans, basically things work out in terms of black and white. And this upset me very much.

Of course, they didn't want to include me in anything. I went up and said hello and got the coldest stares. And I said, "What's going on?" I had thought, after working a lot in Puerto Rican commu. ties, that basically all Puerto Ricans had the common experience of being Puerto Rican, of growing up Puerto Rican. It was not true. There was a class difference and this was something that I had to accept. They just didn't even want to deal with me and two others who came in the same year--one from Brooklyn, another one from Hartford. It was an amazing situation because Tufts was basically for two kinds of people. Tufts is either for the very rich or for the very poor. And that's the way it was for most people there. You were either very rich or in total financial need. So you paid your way many times over or just barely made it.

I had been alienated from what you might call my peer group here in the city, because of my good grades and because of good credentials. My friends did not see me as the same as themselves. I was what you might call white-ified because I talked differently--did not use as much slang. I was very much into academics. I'm talking about people I knew here in New York. They saw me as very hostile and against them which wasn't true. Eventually we worked out a good understanding, because I became head of the local Puerto Rican student group and they realized that I was working for their interests as well as mine.

In high school my problem had been to keep a relation with a group who were working class. They might think because of my language that I was sort of betraying them. Now at Tufts, I found that I was auto- matically lumped together with the drug fiend, ghetto Puerto Rican that everybody sees and hears about in newspaper accounts. And this is what was believed by not just the white students and the black students, but also by the Puerto Rican students at Tufts.

In my freshman year I wasn't in touch with all that much faculty, but the ones that I was in touch with were pretty receptive, except for a couple of bad instances. That doesn't mean it was easier to have contact with the faculty than it was with the students. That wouldn't be true. The faculty were pretty much good people and as such they were devoted to teaching and if your background hampered it some, because they really couldn't talk to you or understand you, they tried to just show you that this was their job. They tried to teach, but didn't make any effort to bring into classes material which would be relevant to us, because we New York Puerto Ricans were too small a number. I was at Tufts for two years. I was driven from there basically because they didn't have a program for me. I realized early that I wanted an Urban Studies Program. And they didn't have it.

For as long as I remember the idea of law has appealed to me. I guess I was in first grade when I knew that law was something to think about, but it wasn't my choice. It was my relatives who had already made the connection with me and Perry Mason. There wasn't much talk about careers until high school. And once I was in high school I was already into public speaking, I had gone into junior achievement. And things like law and public speaking were connected. As a senior in high school I considered business, but only for a short while.

My parents wanted me to have a Catholic education. They felt that it was better. And it was better than most public schools at the time. Classes averaged about fifty students. That's awful big, but very tightly disciplined. You know, very straight rows, very fierce nuns and a lot of memorizing. And that went on for basically eight years. Doing good in school made things a lot easier for me at home. If my marks were always 95, then I wouldn't get any kind of pressure from my mother or father. And that was the idea. My father said, "Don't have people on your back all the time. Get your job done. Get it done right and you won't receive any kind of pressure."

And for the most part if I did good class work, I didn't get it. I had to do good work or else I'd go home and get beaten. Mother and father both checked the report card and my aunts and uncles downstairs, since they didn't have any children, naturally looked after me too. They were there whenever I asked them to help with school work, but they just couldn't help as much as they'd like to. As the school work got harder, I was pretty able to handle it pretty much on my own.

I remember I couldn't lean on anyone, except I had an uncle who had a decent job driving a truck. He was making it as far as I was concerned. The only other person who might have been a help was the Jamaican who lived next door. We grew up together since we were a year old. So we talked about things we'd like to do, but we didn't talk a lot about school, because it wasn't his favorite thing.

I don't remember a political or public figure who impressed me or who I wanted to be like. I remember when I was about nine or maybe eleven looking for some sort of a figure. My mother's figure was John F. Kennedy. She would comb my hair to the side with the part. Puerto Ricans in general have this love for John F. Kennedy and this whole thing about any child can become president. Even that went to my f ly for a while. They really had high ambitions for me then. Strangely enough, I wrote a poem once--a very short poem. It was about lack of leadership. Martin Luther King was very prominent at the time and it went like, where is our King, where is our Martin Luther, where is our JFK, in terms of a Puerto Rican symbol.

The New York Puerto Rican community has been here for many decades and there is just the beginnings of leadership. The most prominent is Herman Badillo. There are now four state senators, a couple of

assemblymen. Badillo doesn't seem to have the capacity to be a leader in the sense of a symbol. He was just not directing himself to the Puerto Rican community. Again, it probably wasn't expedient for him to do that and to reach the level where he is now. But he's still criticized by Puerto Ricans for not doing what he should have done on a lower level when he first started.

Herman Badillo had a positive sort of function, though, when I was very young, in the sense that this was a man who was on his way up the proverbial ladder of success. He came from Caguas, Puerto Rico, an agricultural place, and he came as a teenager here to the city now knowing much English. The story goes that he worked his way through college setting up pins in bowling alleys.

He used to identify himself more with workers because that was his early basis for success. That's what got him up the ladder. The Liberal party, thousands of Spanish workers, the International Ladies Garment Workers Union, they all strongly supported him, because he was good looking, he was handsome, a positive political figure.

I don't think it's hard to find common denominators among Puerto Ricans in terms of political issues. I think the issues are pretty clear-cut. You could start off, I guess, with jobs, jobs and housing, unemployment and welfare and all the problems that welfare brings, the various psychological problems and adjustments that have to be made. If they're not made you are apt to end up in some state hospital or prison. Also, there is the question of schools, health care. All of them are linked together.

For a long time I've been hung up on color although I'm starting to change now. But I used to have a lot of problems just among me and my family, because Latin or Spanish views of color are very different from other Western views. In Puerto Rico, even today, if you have one drop of white blood in you, whatever your background is, you are considered white. Over here if you have one drop of black, no matter your heritage, you're still considered black. My parents are very light-skinned. Obviously, I'm not. And I had to come to terms with my own blackness, if only because I was seen by others as black, no matter what kind of color consciousness or value system they had. So I began to examine the history of black people in this country to see what exactly went on. Puerto Ricans have a very heavy African heritage. My blackness is a sort of distinct and unique thing. Nevertheless, I'm seen as black with all other blacks by others in this country.

All of a sudden it struck me: Puerto Ricans are the rainbow people because we come in all different shades and colors. And so if they're going to segregate in terms of black and white, what happens to the various mixtures of Puerto Rican students? Recently I met someone from the admissions office at Boston University, and he said that the Spanish students were pretty much mixed in with the black students.

But as a result of the desegration of schools in Boston, they eliminated two hundred and seventy classes of the recently enacted bilingual education law. So the Puerto Ricans came out losing.

In New York City, people are pretty much aware of what Puerto Ricans look like, and of course you can pretty much tell a Puerto Rican young man from a black young man and vice versa. That's not true for the Boston area and I realized that in Boston nobody had any idea that I am a Puerto Rican. I was immediately classified as black. I was walking down the street and little kids were saying, "Oh, look at the Afro-American." The calculus teacher confronted me when I asked her about some help in the class, she said, "Oh, well, you're black and there is money available, so why don't you go down to the office?" I was shocked. A very nice sweet old lady saying this to me.

Although Puerto Rico may be a rainbow people, and used to be heralded as the showcase of democracy, it's not true. If you go to San Juan today and walk into the bank, any bank behind it, the teller will be usually white, very fair skin. Look at the peasant in the street hauling a cart and nine times out of ten he'll be dark. But Puerto Ricans still go through this whole self-hatred thing of denying any kind of African heritage. My mother practices certain African practices in her religion, yet she is a devout Catholic. She is like most Puerto Ricans. It is not a contradiction. Historically, it evolved that the Spaniards catholicized an African religion. That would be things like bread above the water, water on the window, certain tokens on babies' wrists to ward off evil spirits.

After I graduate from law school, and include a year or two in urban planning, I'll have the credentials that will make me a lawyer and an urban planner. What that may lead to I really don't know as well as I'd like to. I have certain ideas, but as I've seen happen with college, opportunities present themselves once you're in the situation. Once you head in the direction, all of a sudden there will be sign posts on the road saying, "Stop at Joe's diner," or "Here's a community agency that will help you in getting into law school while you're in college."

Grammar school was for me a kind of childhood. That is where everyone was my friend. There were very few Puerto Ricans in the class. There were about three or four in my class. We knew each other. We knew we were different. But it was a subconscious thing--that we all had Latin-sounding last names--that we were all shades darker than the others. We ate different foods, did different things, but I don't remember any incident in terms of our being singled out. But the white friends I had at school were friends only at school.

Friends at home were a different group who went to mostly public schools; they were kids from the immediate neighborhood. I lived in a private home, but it was across from a city housing project. Outside the area I lived was an all-white section. It had been all white and

and still was until recently. The barrier was very clearly defined. You just didn't go down there unless you were looking for trouble with the white people who lived down there. You'd get into a fight. They'd say things and they had their dogs come after us. I remember this from when I was really a little kid, as early as I could ride a bicycle, because I wouldn't walk down there. You'd have to be careful because there were gangs of white students - Italian or Irish. You knew which territory was which.

High school was different, because I spent most of my time away from my neighborhood, except when I was in the community program that was based in my neighborhood. When I was older, I discovered that there were certain areas of the city where I didn't feel safe. The bicycle gave me a great mobility but most of the pleasant areas that had parks, nice scenery, enjoyable places to ride in were places where I knew there was always the possibility of my being attacked by some white students or just any white people in general. You know you'd be looking for trouble just by being there alone. Even Pelham Bay was restricted and still is. If you rode up to Pelham Bay Park or to Westchester, you'd be looking for trouble because you could be sure a dog would chase you. It's not that people set dogs on you, but that they wouldn't stop them from coming after you. But there were gangs up there too, and they stayed up there and sort of protected their area, just to be sure you stay out. They did that in any area that didn't have Puerto Ricans or blacks or any minorities living there.

I still have an inner consciousness or awareness. There is something about me where people may eventually say, "I don't know. There is something about you. You are just not the typical American. There's something there that isn't for real, something that isn't founded in generations of being in the United States." I've had friends of mine come to me and say about themselves, "Well, here I'm in a responsible position, supposedly successful, and as black people might say, 'You're still a nigger,' in a sense I can say about myself, 'I am still a spic.'"

Most people my age will feel this. A little story will tell you how early you get taught this. One day I was riding my bicycle in Parkchester in the Bronx through one of the parking lots and I was stopped by a guard, threatened with a gun, and almost had my bike taken away. He just said that I wasn't supposed to be there. I didn't know I wasn't supposed to be there. There weren't any signs. There were other kids riding their bicycles through there, but I guess the guard knew they lived there or looked like they belong there, and I didn't.

Outside our own neighborhood we were always aware. We have a common awareness of what we are, of the difference between us and them. Even just sitting across from someone on the bus. People often don't recognize other individuals as Puerto Rican. They feel free to air what they honestly feel about Puerto Ricans. It doesn't happen to me very often. But it's happened to my sisters, because my sisters are all very fair--they are easily taken to be Italian and they are often

in situations where a taxi driver, bus driver, people talking on the train, say derogatory things about Puerto Ricans.

In New York City, people are familiar with the Puerto Rican face. This is not true outside the city, something which I learned rather harshly. Outside New York City they classify you as either black or white. Just recently, I've been dating this girl who is very fair-- almost lightish brown hair, also Puerto Rican, but we would get the looks that I've seen before when I've dated Jewish girls. From certain people it would be sort of a look-up and then a stern and serious look down, disapproving. Black people, especially women, are often sympa- thetic. They look me in the eye saying I understand. I'll get that look from black men too--like they can sort of sympathize with me in dealing with a white person as opposed to someone more or less like myself. It's all done through the eyes. With my present girl friend we'd laugh because she never noticed it before. But I'm sensitive to it because it's happened to me for so long.

I used to go and ask for Spanish periodicals and Spanish papers on some of the newsstands around town as I rode by just to see what kind of a response I'd get. I would ask, "Do you have a copy of Latin New York magazine?" And I'd get this, "Latin what?" and "You've gotta be kidding," kind of looks.

When I worked as a messenger, it was pretty much recognized that most messengers were either black or Puerto Rican. If you saw somebody dressed in stylish clothes, but in sneakers and carrying a couple of envelopes, you knew what his job was. After I'd walk into an artist's studio to hand him some printing materials that I had had to deliver, the doorman would give me such a scrutiny. The only reason blacks and Puerto Ricans are in those neighborhoods is because they're messenger boys or things like that. You can be sure they don't live there.

If I can show people that somehow they have something that I admire in them, they'll sort of be easy on me. I guess they feel more at ease that way. Many times they just feel threatened by looking at me because I look like the stereo type. As soon as I'm not part of the stereotype, then things are all right. The first thing is my voice. They calm down a bit, because I'm not saying, "Hey, man, like I need some money." Language has gotten me more connections than anything. I used to be able to get into libraries in Boston to do research where all-white students could not get in. My voice on the telephone was in my favor. They were shocked when I'd show up in the office.

I'm sure my parents noticed because I spoke a lot differently from my cousins. But my parents wanted me to be different from every- one else. My mother did not believe in dressing with the style, or going with the prevailing trend. If I said, "Wow, gee, I'd like to have this jacket because my friends have this jacket," she'd say, "well, you're not your friends." My mother was independent.

I think I've got more than my parents wanted for me. They want to avoid what they suffered. My father wanted me to have a good job, money, and freedom to do whatever I had to do without anybody being on top of me. My father was convinced that education would eventually lead to financial security. I accepted that, although I didn't have many examples in my family.

What was constantly drummed into me was the fact that if you didn't get the education, you'd wind up trapped. You were trying to stay in education to avoid getting into drugs, getting into crime. It was always a matter of caution and sometimes overcaution, to keep to a straight and narrow path that would eventually lead to some sort of freedom, freedom from being like father--from being trapped in a job that was physical pain. School and my mother provided the positive influences, although I only realize it now.

The priests of my parish were mostly Irish priests. I never came to know them much. I felt they were prejudiced against Puerto Ricans as I got older, because I then realized that the area I had lived in was in transition--that there were more and more Puerto Rican families moving into it--that they were causing factions within the Church. They wanted a Spanish Mass started. They wanted a Spanish priest there, and they wanted to have facilities open to them so they could celebrate their religious festivals in their way. And my mother was active in this. She would be bitter at the obstacles presented by the other people in the Church who were Irish and Italian, and by some priests also.

Spanish Mass in my neighborhood was held in the basement. They had to fight to bring it up into the Church, but they eventually got it. The parish there was anti-Spanish. They wanted Puerto Rican parents to stop teaching their children Spanish because it confused the children in the early grades. I was the proof that it wasn't true because I was bilingual as a child--more so than I am now. And I was going very well. So I was resented by the whole parish.

But there were signposts to a career. The early signpost was school activities--all kinds of school clubs. Initially, I didn't realize the benefit I would gain later by the extracurricular activities on my record that colleges would favor. And after I participated in different kinds of activities, teachers, guidance counselors, friends would say, "Hey, stick with it." I really got positive input from the one senior guidance counselor.

Then there was the whole anti-good-marks thing. If you had good marks, you were white-ified. You were sort of betraying the rest of the Puerto Ricans. They'd say it right to my face. They'd say, "Oh, Pedro, you even talk white. What's the matter with you?" And that would hurt me. But it was like my friends saying to me, "Don't do well in school. You'd be better off. You'd be more like us then. Things'll be nice." As it turned out we became friends, because they realized

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I wasn't out to show them that the white way was the right way, and what they were going through was their own fault. They realized that I was out to help them as well as myself.

We were ten to fifteen percent of the total population, and there weren't many Puerto Ricans in the honors program. There was a sort of tracking system. If you could track into the honor classes you wouldn't see the rest of the Puerto Ricans, except maybe at lunch. But I made it a point to always have lunch with them, because they were my friends. I could get friendship and warmth from them that I couldn't get from anybody else, because as much as I excelled academically and associated with the white students, they felt that I was just another Puerto Rican.

The whites didn't think much of us. They'd let you know that you're a spic. There were fights in the train, curses through subway windows, that kind of thing. The school was a Catholic school and the teachers always tried to foster the idea we're all brothers here. The outside world does not exist. Over here we're a Christian community. And we laughed. What else could we do?

With some white students I felt close, but that was because we had gone to grammar school together. Their friendship ended once we started getting any kind of awareness because the differences automatically made us separate. We could only handle things that were common, like our attitudes towards teachers, school work, sports and things like that.

School activities, and later community agencies, were the signposts and I realized that I was learning much more from them than I was learning in school. School gave me a lot of academic things, but I learned more from the community corporation board about dealings with people, especially older people.

I never found myself challenged by school. My challenges came outside. My challenges came in fighting for money, or a certain program, in trying to hold together a couple of advisers we had hired. I competed with white students and did well. The fact that I knew I could do it also made me realize that I knew that all of my other friends who weren't doing so well could too.

I learned that there are a lot more intelligent people on the street than there are in the classroom. People on the street have a keener insight, because they're with it every day. They don't become desensitized. They have a true sense of how people act and react, especially towards people like themselves.

Schools may weaken you in the sense that it tries to promote "You're all the same." Especially in my school. The more they tried to do that, the more it made the difference that much clearer. We're not Christian brothers. You hate my guts. I hate your guts. That's what you felt because there were always the gangs.

The children of white immigrant groups, the groups that I've met and dealt with in the city, we could understand each other. Because there was a struggle in the family. There's just no link at all with the other group, the middle-class children. They seem to have no concept of struggle. That's what used to amaze me. Life was like applesauce for them, smooth and tasty. I couldn't understand their looking for a sense of purpose, even in high school, whereas I always had a sense of purpose.

In one English class, the teacher asked each one, "What is your goal for college or later on in life?" More than half of them said, "Make money, make money...." They gave sort of the shrug of the shoulders, as if to say, "I guess that's what we were supposed to do and that looks good anyway." I believe I said, "Become a lawyer," because I knew there was something behind that. I wasn't becoming a lawyer because lawyers made a whole lot of money, because I never saw Perry Mason as being very rich anyway.

I believed that there was a direct connection between knowledge of the law and politics and poverty programs. I realized that I had to learn about economics. I knew that, as soon as you got down to the final decision-making, there was the Board of Estimate. I said to myself, "Well, it looks like you have to have a knowledge of money matters," because the existence of our programs depended on money matters. I had to justify the program in terms of its costs and the benefits it would bring.

I kept seeing more and more political figures who showed that one way to change things is through legislation, through making changes in present laws. What I can do with the law, though, is still unclear. I want to talk to law students and to lawyers about the possibilities of law. I've looked through law school catalogs and seen the various different kinds of law that you can specialize in. If my career as a lawyer didn't permit me to be community-oriented, influential in terms of policy changes and business practices and government practices that I thought were basically unfair and unjust, I would be discontented.

Looking into the future, if I got into politics, there's a possibility I might become a state senator, a congressman, or become a commissioner or this or that in the city. It might be the kind of thing I'd like to do if only because those positions turn real power in your favor.

I've had friends who have left school and have joined communist parties and militant leftist parties and who do actual community work, working with workers and lawyers who go out to Puerto Rico and work for independence--a direct sort of struggle and political social movement. I feel that politics works. And I feel it's one way that I can work for the best interests of not just Puerto Ricans but of everyone. If I was into a total Puerto Rican bag, I guess I'd become warped,

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I'd start hating people and there's been enough race hatred and conflicts throughout the history of this country. The way I've seen Puerto Ricans get any kind of political action is through massive organizing and strengthening whatever positive things they have on their side. In a sense a political battle is necessary to get their piece of the pie, their piece of the allocation. It is ruthless because everybody's fighting for the same so-called piece of the pie.

I wish I knew why the Puerto Rican community is fragmented, why it doesn't have solidarity or organization. I know it has nothing to do with island politics. Politics on the island is different from here. Politics on the island is like down-home rallying and partying. Here, it's a different kind of thing.

Maria Diaz

Even before I started working, I had a sense of the place of
work in people's lives. I felt that work was basically something
you had to do because you had no choice. I remember when I was about
six or seven, my father used to bring home some little electrical
sockets that you could plug into another socket and you would just
screw it onto the wall. He would bring those home and we would put
the screws on. This was something that he did to make extra money.
It was by the gross or something. And the more you did, the more
money you made. So he would bring home boxes of these things, and we
would assemble them. It was sort of like an assembly line, putting
it in the little parts. (We) six brothers and sisters and my mother,
we were like a little factory. But my brothers and myself--the rest
were too young--we thought it was fun, and we couldn't wait until our
father got home with the boxes of things. It didn't last too long,
a few months or something. That was my first experience with work.
I knew even then that this would help with the family income.

My mother was not working at that time. It was kind of understood
that she wouldn't work because there were so many of us to take care
of at home. Around that time, I must have been about seven, my sister
was born and she was just a baby when this was going on. And then
right after that my father lost his job. It was awful because my
father used to drink. He was working as a mechanic for a sewing
machine company. I don't know how he got that job. He was trained
as a mechanic, and he used to work for the Morse Sewing Machine Company.

My mother came from Thurianto. She was born in Thurianto, Puerto
Rico. That's very close to the metropolitan area, San Juan. I've
been there. It's beautiful. It was a farming area. They were very
close to the main artery of transportation. Her parents had a farm
but it was not a successful farm, because there were too many family
people involved. There were thirteen brothers and sisters trying
to cultivate a moderate amount of land. They were all beginning to
marry and have children so by the 1900s, there were just too many
so they couldn't all stay on the farm.

When my grandmother died, my grandfather became very sick, so
my mother's oldest sister took my mother and another of the younger
children home with her. She was already married. And they went to
live closer to the city. They went to live in San Turce, near San
Juan. There was a very strong sense of family among all of them, a
responsibility for each other. No question about that.

My father was from Ponce, on the other side of the island. He
was orphaned around the age of seven or eight and put in a Catholic
orphanage. His family tried to take care of him, but the problem with
that family was that they weren't all from the same mother and father.
The only two that were from the same mother and father were my father
and his sister, and she couldn't take care of him because she was just

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married and was having a lot of trouble with her husband. Another
brother from another father was the one that decided that my father
should go to the orphanage, because there he would get an education
and he would be better off. He was very young, and they really
couldn't take care of him, but, anyway, my father didn't stay in the
orphanage. Around the age of thirteen he escaped, he literally escaped,
roamed around the island, got a job, did odds and ends, and when
World War II came, he was old enough to enlist in the army. He went
to Germany and France and every place else. He got training as a
mechanic while he was in the army. My father was one of those telegraph
operators, Morse code. He knew how to fix things and welding and
things like that. He was very handy.

After he lost his job, there was hard times, and he died in 1964.
I was very close to him, close in the sense that we were constantly
in each other's hair. I can't describe the kind of relationship we
had. We felt helpless with his drinking. Even while my father was
alive, I guess maybe I was ten or eleven years old, I remember that
my brother had a shoeshine kit that my father built for him. This
shoeshine kit was a means for my brother to make extra money, to go to
the movies, or buy a basketball. He was younger than I, a year younger.
This shoeshine kit was a terrible thing for me. I wanted to borrow
the shoeshine kit so that I could go and make some money too. My
brother was willing, and he showed me how to do the spit shine, as
they call it, and the whole thing. I went over to Sixth Street and
Avenue C and stood on the corner on a Sunday morning while there was
a lot of hustle and bustle on that street, and I started to shine shoes.
I had been shining shoes for several hours when my father came along
and sent me screaming home because I had no business being on the
corner of Avenue C. It was all right for my brothers, but it was not
all right for me. And he beat the hell out of me.

That was my first attempt to make money for myself. It was just
unbelievable. So after that I was able to compromise with my father
and I said, "I won't do it again. I won't want to make money if you
will buy me a bike." And he bought me the bike, but then, because
he was drinking one night he came home without it and I said, "What
happened to the bike?" And he had sold the bike. It was just awful.
But this didn't affect my school work. To the contrary. It made me
feel more independent, because I felt that I could do things for myself.
And I did. I did my work in school, and was able to do well, through
the eighth grade.

I was pretty sure what was going to happen at home. I knew that
either my father would be drunk or he would be sober and very strict.
He felt guilty about being drunk all the time, so when he was sober,
he had to be very strict and everything had to be very orderly. It was
a terrible contradiction, but I managed to adapt to that kind of
situation.

School was a lot different for me. It was like being free, a place
where I would have fun. That was after I went on into fifth and sixth

(3) 13. Lack of awareness of the commonality of perception and goals
          of counselors and academic faculty

(3) 14. Lack of understanding by faculty of community college philos-
          ophy, which includes provision of extensive counseling and
          career guidance.

(3) 15. Lack of clear commitment to the student by counselor-advisors

(3) 16. Lack of clear commitment to the student by academic faculty

(4) 17. Lack of recognition by both faculty and counselors that they
          share a primary purpose: to meet the needs of students and
          thereby facilitate student development

(4) 18. Insufficient effort made by counselors to determine the
          learning styles of and effective instructional modes for
          individual students and to impart this information to
          instructors

(3) 19. Insufficient effort by instructors to utilize a broad spectrum
          of instructional modes and to make instruction relevant to
          real life

(3) 20. Individual counselors expend their professional energies pro-
          viding services they like to provide rather than the services
          needed by the student and the educational system supporting
          the student

POSSIBLE SOLUTIONS

(5) 21. Decentralize counseling services, and locate counselors in the
          various academic divisions throughout the campus where the
          students are

(5) 22. Assign counselors to specific academic divisions in order that
          they may develop special counseling expertise in the various
          subject matter areas in that division

(4) 23. Encourage and facilitate the active involvement of counselor-
          advisors in matters pertaining to curriculum and instruction

(5) 24. Devise an improved dynamic communication system between coun-
          selors and academic faculty

(5) 25. Create continuing opportunities for counselors and faculty to
          interact with each other and with students outside the class-
          room

(3) 26. Prioritize needs, resources, and services in the two program
          areas in order to maximize time available for constructive
          interaction between counselors and faculty

(3) 27. Articulate and implement plans to achieve specific institu-
           tional objectives and goals rather than the broad general
           ones presently articulated (1974-75 catalog)

(3) 28. Articulate specific program goals for campus instruction and
          for the counseling and advisement operation

(3) 29. Devise activities to emphasize the commonality of the goals
          of campus instruction and of counseling and advisement

(5) 30. Devise activities to increase trust and promote positive
          relationships among counselors and faculty

(1) 31. In addition to their usual responsibilities, require all
          counselors to teach at least one course each session

(1) 32. Encourage counselors to develop and to teach courses designed
          to facilitate whole student growth and development

(3) 33. Encourage counselors to serve as learning process consultants
          to the academic faculty and facilitate such service

(3) 34. Devise staff development programs that include information con-
          cerning the community/junior college philosophy and mission

(5) 35. Encourage institutional commitment to student needs, growth,
          and development

(5) 36. Encourage more counselor referrals of students to individual
          faculty members who teach in the areas of particular interest
          to the student, thus making academic advising and career
          counseling more of a joint responsibility of counselors and
          academic faculty

(4) 37. Devise activities to assist counselors and faculty in under-
          standing and respecting the contributions and tasks performed
          by the other

(3) 38. Involve counselors, as social scientists and behavioral
          specialists, in the process of establishing and maintaining
          meaningful relationships within the total academic community

(3) 39. Devise a referral system to maximize interaction and utiliza-
          tion of counselor/advisor, instructor, and community resources
          to facilitate whole student growth in values clarification,
          problem-solving, decision-making, etc.

(4) 40. Devise activities to assist both teaching faculty and coun-
          selors in viewing their responsibilities in whole student
          development as a challenge and an opportunity for shared
          personal growth

          COMMENTS (Use back of this page)

APPENDIX D

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MEMORANDUM

August 30, 1974

TO: Nancy McGarry
        Associate Dean of Student Services   SP

FROM: E. C. Biittner
        Dean of Student Services CL

RE: Nova University Major Applied Research Project (MRP)

    I believe you have selected a study topic that is both timely and
necessary to Student Services at St. Petersburg Junior College.   In this
time of severe budget strain and other legislative constraints, a study
of the nature you are undertaking will offer a reorganizational plan of
action which can be implemented in steps.   A study of this nature would
also provide input from all areas of the college to Student Services and
will also indicate the priority views of a cross section of college staff.

    I look forward to seeing the results of this completed MRP.

eb

MEMORANDUM

September 2, 1974

TO: Mrs. Nancy S. McGarry, Associate Dean of Student Services (SP)

FROM: E. L. Noel, Jr., Dean of Instruction (SP)

Thank you for sharing with me your ideas for your Nova University
Major Applied Research Project (MRP).

As you know, this has been one of my major areas of endeavor since
occupying this position. I can think of very few endeavors that would
benefit our students more than a closer liaison and working relation-
ship between our student services area and our academic area.

Please call on me in any way in which I might be involved in this very
worth-while project. And please keep me informed as you progress
in this research. I will look forward with interest to seeing the com-
pleted results.

Thank you.

ELN:mor

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To: Mrs. Nancy S. McGarry
     Associate Dean of Student Services (SP)

From: W. E. McClure
     Dean of Student Affairs

Date: September 10, 1974

Re: Nova University Major Applied Research Project (MRP)
     Counselors and Faculty: Synthesis of Services
      for Holistic Education
     A Community College Action Program for
      Organizational Development

Your proposed research project sounds both interesting and worthwhile. I
can think of few endeavors much more needed in Student Affairs than an ef-
fective way of coordinating our activities more closely with the efforts
of our colleagues in Academic Affairs.

If I can be of help, please let me know.

WEM/dig

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Central Administration P. O. Box 13489 St. Petersburg, Florida 33733

ACADEMIC AFFAIRS

September 12, 1974

Ms. Nancy S. McGarry, Associate Dean
Student Services
St. Petersburg Campus

Dear Ms. McGarry:

I appreciate very much hearing about your proposed study. As
you are aware it is something that I have been concerned about
for a number of years and anything that we can do to improve
the cooperative interaction between the counselors and teaching
faculty is greatly needed. You would have my backing on your
proposal and I would appreciate very much seeing the final re-
sults of your project.

Good luck!

Sincerely,

P. A. Fredrickson
Dean of Academic Affairs

PAF/b

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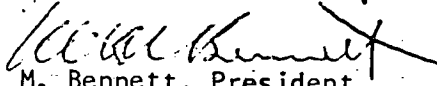
October 18, 1974

Mrs. Nancy S. McGarry
Associate Dean of Student Services
St. Petersburg Junior College
St. Petersburg Campus

Dear Nancy:

Thank you for giving me the opportunity to review
with you your MRP proposal. I am very enthusi-
astic about your project. I am convinced it will
be of material assistance to the College as it
plans for reorganization. Improved cooperative
interaction between counselors and instructional
faculty in the educational process is high on my
list of priorities.

Very truly yours,

M. M. Bennett, President

MMB:st

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Address All Mail to: Post Office Box 13489, St. Petersburg, Florida 33733

CENTRAL ADMINISTRATION   CLEARWATER CAMPUS   ST. PETERSBURG CAMPUS   TARPON SPRINGS CE
2530 66th STREET NORTH   2465 DREW STREET   6605 5th AVENUE NORTH   9 HIBISCUS STREE
PINELLAS PARK   CLEARWATER   ST. PETERSBURG   TARPON SPRINGS

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February 3, 1975

To: Nancy S. McGarry, Associate Dean, Student Services

From: Dr. P.A. Fredrickson, Dean of Academic Affairs

Please let me see the final report of your study. It appears to be a very
interesting project.

PAF/bjn

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M E M O R A N D U M

March 3, 1975

TO: Academic Staff

FROM: Max DeVane, Dean of Instruction

By Monday, March 3, all academic faculty and all counselors on both campuses
of S.P.J.C. will have received the final questionnaire in the study designed
to bring instructional services and counseling and advisement services into
closer cooperative interaction. Since I am sure that all of us share the goal
of improved educational service to students, I would encourage you to take the
brief time necessary to complete this final questionnaire and return it to
Dean McGarry. Likewise, your faculty is encouraged to do the same.

Thank you.

MDeV/aj

MEMORANDUM

March 7, 1975

TO: Coordinator of Evening Classes (SP)
    Departmens Chairmen (SP)
    Director of Library Services (SP)

FROM: Dean of Instruction (SP)

All academic faculty and all counselors on both campuses
of SPJC should have received the final questionnaire in
the study designed to bring instructional services and
counseling and advisement services into closer cooper-
ative interaction.

Please encourage all those in your department to take
the brief time necessary to complete this final
questionnaire and return it to Dean McGarry.

Thank you.

ELN:al

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MEMORANDUM

TO: Dr. M. M. Bennett
         Dr. P. A. Fredrickson
         Dean W. E. McClure

FROM: Dean Nancy S. McGarry

DATE: February 25, 1975

RE: NOVA UNIVERSITY MRP

     I appreciate the interest you have shown in the study I

have undertaken to improve cooperative interaction between S.P.J.C.

counselors and academic faculty in the educational process. As you

know, one focus of the study includes the gathering of consensus in

the target population. I am enclosing a copy of the Delphi question-

naire for your information and response, if you choose.

     Again, thank you for your interest and support of this action

program for organizational development.

APPENDIX E

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Table 1

Causal Statements by Category of Importance
Total Target Population (N = 167)
Faculty (N = 146) and Counselors (N = 21)
Round Two of Delphi

ank	Item	Causal Statement	Mean	Mode
			Maximum Priority	
1	3.	Minimum opportunity for personal interaction between counselors and teachers	4.51	5
			High Priority	
2	2.	Inadequate system of communication between counselors and academic faculty	3.97	4
3	4.	Heavy work load and limited institutional resources, leaving little time for counselor/faculty interaction	3.78	4
4	1.	Physical separation and attendant isolation of counselors from teaching faculty and students	3.69	4
5	18.	Insufficient effort made by counselors to determine the learning styles of and effective instructional modes for individual students and to impart this information to instructors	3.68	4
6	17.	Lack of recognition by both faculty and counselors that they share a primary purpose: to meet the needs of students and thereby facilitate student development	3.60	4
7	6.	Unclear program objectives and goals for counseling and advisement	3.57	4
			Medium Priority	
8	9.	Lack of trust between counselors and faculty	3.39	4
9	13.	Lack of awareness of the commonality of perceptions and goals of counselors and academic faculty	3.26	3

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Table 1 (continued)

ank	Item	Causal Statement	Mean	Mode
0	19.	Insufficient effort by instructors to utilize a broad spectrum of instructional modes and to make instruction relevant to real life	3.14	3
1	12.	Over-specialization in limited areas of responsibility, leaving both counselors and instructors removed from the main stream of student life and institutional decision-making	3.11	3
2	11.	Lack of understanding and appreciation by instructors of the rigors of coun ng and advisement	3.00	3
13	14.	.ack of understanding by faculty of community college philosophy, which includes provision of extensive counseling and career guidance	2.98	3
4	16.	Lack of clear commitment to the student by academic faculty	2.95	3
5	15.	Lack of clear commitment to the student by counselor-advisors	2.94	3
6	20.	Individual counselors expend their professional energies providing services they like to provide rather than the services needed by the student and the educational system supporting the student	2.93	3
7	7.	Unclear program objectives and goals for campus instruction	2.91	3
8.	10.	Lack of understanding and appreciation by counselors of the rigors of teaching, since counselors have no required classroom teaching responsibility	2.85	3
		Low Priority		
9	5.	Unclear institutional goals	2.35	2
20	6.	Attitudinal competitiveness between cc lors and teaching faculty	1.86	1

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Table 2

Solution Statements by Category of Importance
Total Target Population (N = 167)
Faculty (N = 146) and Counselors (N = 21)
Round Two of Delphi

Rank	Item	Solution Statement	Mean	Mode
			Maximum Priority	
1	24.	Devise an improved dynamic communication system between counselors and academic faculty	4.68	5
2	25.	Create continuing opportunities for counselors and faculty to interact with each other and with students outside the classroom	4.62	5
3	36.	Encourage more counselor referrals of students to individual faculty members who teach in the areas of particular interest to the student, thus making academic advising and career counseling more of a joint responsibility of counselors and academic faculty	4.54	5
4	35.	Encourage institutional commitment to student needs, growth, and development	4.54	5
			High Priority	
5	30.	Devise activities to increase trust and promote positive relationships among counselors and faculty	4.44	5
6	22.	Assign counselors to specific academic divisions in order that they may develop special counseling expertise in the various subject matter areas in that division	4.13	5
7	21.	Decentralize counseling services, and locate counselors in the various academic divisions throughout the campus where the students are	3.95	5
8	23.	Encourage and facilitate the active involvement of counselor-advisors in matters pertaining to curriculum and instruction	3.86	4

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Table 2 (continued)

Item	Solution Statement	Mean	Mode
40.	Devise activities to assist both teaching faculty and counselors in viewing their responsibilities in whole-student development as a challenge and an opportunity for shared personal growth	3.81	4
37.	Devise activities to assist counselors and faculty in understanding and respecting the contributions and tasks performed by the other	3.80	4

Medium Priority

39.	vise a referral system to maximize interaction and utilization of counselor/advisor, instructor, and community resources to facilitate whole-student growth in values clarification, problem-solving, decision-making, etc.	3.26	
26.	Prioritize needs, resources, and services in the two program areas in order to maximize time available for constructive interaction between counselors and faculty	3.17	
29.	Devise activities to emphasize the commonality of the goals of campus instruction and of counseling and advisement	3.14	3
23.	Articulate specific program goals for campus instruction and for the counseling and advisement operation	3.08	3
27.	Articulate and implement plans to achieve specific institutional objectives and goals rather than the broad general ones presently articulated (1974-75 catalog)	3.05	3
38.	Involve counselors, as social scientists and behavioral specialists, in the process of establishing and maintaining meaningful relationships within the total academic community	3.03	3

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Table 2 (continued)

k	Item	Solution Statement	Mean	Mode
	33.	Encourage counselors to serve as learning process consultants to the academic faculty and facilitate such service	2.98	3
	34.	Devise staff development programs that include information concerning the community/junior college philosophy and mission	2.95	3
		Low Priority		
	32.	Encourage counselors to develop and to teach courses designed to facilitate whole-student growth and development	2.13	1
	31.	In addition to their usual responsibilities, require all counselors to teach at least one course each session	1.90	1

Table 3

Causal Statements by Category of Importance
Faculty Sub-Group (N = 146)
Round Two of Delphi

Rank	Item	Causal Statement	Mean	Mode
			Maximum Priority	
1	3.	Minimum opportunity for personal interaction between counselors and teachers	4.53	5
			High Priority	
2	2.	Inadequate system of communication between counselors and academic faculty	3.99	4
3	4.	Heavy work load and limited institutional resources, leaving little time for counselor/faculty interaction	3.78	4
4	1.	Physical separation and attendant isolation of counselors from teaching faculty and students	3.73	4
5	18.	Insufficient effort made by counselors to determine the learning styles of and effective instructional modes for individual students and to impart this information to instructors	3.72	4
6	17.	Lack of recognition by both faculty and counselors that they share a primary purpose: to meet the needs of students and thereby facilitate student development	3.62	4
7.	6.	Unclear program objectives and goals for counseling and advisement	3.62	4
			Medium Priority	
8	9.	Lack of trust between counselors and faculty	3.37	4
9	13.	Lack of awareness of the commonality of perceptions and goals of counselors and academic faculty	3.24	3

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Table 3 (continued)

Rank	Item	Causal Statements	Mean	Mode
10	19.	Insufficient effort by instructors to utilize a broad spectrum of instructional modes and to make instruction relevant to real life.	3.12	3
11	12.	Over-specialization in limited areas of responsibility, leaving both counselors and instructors removed from the main stream of student life and institutional decision-making	3.10	3
12	15.	Lack of clear commitment to the student by counselor-advisors	2.98	3
13	11.	Lack of understanding and appreciation by instructors of the rigors of counseling and advisement	2.97	3
14	20.	Individual counselors expend their professional energies providing services they like to provide rather than the services needed by the student and the educational system supporting the student	2.95	3
15	16.	Lack of clear commitment to the student by academic faculty	2.94	3
16	14.	Lack of understanding by faculty of community college philosophy, which includes provision of extensive counseling and career guidance	2.92	3
17	7.	Unclear program objectives and goals for campus instruction	2.91	3
18	10.	Lack of understanding and appreciation by counselors of the rigors of teaching, since counselors have no required classroom teaching responsibility	2.90	3

Low Priority

Rank	Item	Causal Statements	Mean	Mode
19	5.	Unclear institutional goals.	2.35	2
20	8.	Attitudinal competitiveness between counselors and teaching faculty.	1.86	1

Table 4

Solution Statements by Category of Importance
Faculty Sub-Group (N = 146)
Round Two of Delphi

	Item		Solution Statement	Mean	Mode
			Maximum Priority		
1	24.	Devi... coun...	...roved dynamic communication system between ...i academic faculty	4.67	
2	25.	Crea... c... inte...	...ing opportunities for counselors and faculty to ...each other and with students outside the classroom		
3	36.	Enc... fac... stude of a	...e counselor referrals of students to individual ...rs who teach in the areas of particular interest to the ... making academic advising and career counseling more ...esponsibility of counselors and academic faculty	4.5	5
4	35.	Encour... develc...	...stitutional commitment to student needs, growth, and	...51	5
			High Priority		
5	30.	Devise relati...	...ities to increase trust and promote positive ...s among counselors and faculty	..40	5
6	22.	Assig... may d... matt...	...elors to specific academic divisions in order that they special counseling expertise in the various subject ... in that division	4.32	5
7	21.	Decenttr... acade...	...e counseling services, and locate counselors in the various isions throughout the campus where the students are	4..2	5
8	23.	En... in...	...d facilitate the active involvement of counselor-advisors ...pertaining to curriculum and instruction	3.34	4

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Rank	Item	Solution Statement	Mean	Mode
9	37.	D..se activities to assist counsel: = and faculty in understan..ing and r...sting the contributions and tasks performed by the other	3.30	4
10	40.	Dev..e activities to assist both teaching faculty and counselors in viewing t..ir responsibilities in whole-student development as a chal..enge and an opportunity for shared personal growth	3.79	4
		Medium Priority		
11	39.	Devel.. a ferral system to maximize interaction and utilization of couns.. advisor, instructor, and community resources to facilitate whole-...nt growth in values clarification, problem-solving, decs.. m..ng, etc.	3.25	3
12	26.	Priori..ing needs, resources, and services in the two program areas in order to maximize time available for constructive interaction between counselors and faculty	3.15	3
13	29.	Devise activities to emphasize the commonality of the goals of campus instruction and of counseling and advisement	3.10	3
14	28.	Articulate specific program goals for campus instruction and for the counseling and advisement operation	3.08	3
15	27.	Articulate and implement plans to achieve specific institutional objectives and goals rather than the broad general ones presently articulated (1974-75 catalog)	3.03	3
16	38.	Involve counselors, as social scientists and behavioral specialists, in the process of establishing and maintaining meaningful relationships within the total academic community	2.99	3

Table 4 (continued)

Rank	Item	Section Statement	Mean	Mode
17	33.	Encourage counselors to serve as learning process consultants to the academic faculty and facilitate such services	2.93	3
18	34.	Devise staff development programs that include information concerning the community/junior college philosophy and mission	2.91	3
			Low Priority	
19	32.	Encourage counselors to develop and to teach courses designed to facilitate whole-student growth and development	2.06	1
20	31.	In addition to their usual responsibilities require all counselors to teach at least one course each session	1.88	1

Table 5

Causal Statements by Category of Importance
Counselor Sub-Group (N = 21)
Round Two of Delphi

Rank	Item	Causal Statement	Mean	Mode
		High Priority		
1	3.	Minimum opportunity for personal interaction between counselors and teachers	4.33	5
2	2.	Inadequate system of communication between counselors and academic faculty	3.81	4
3	4.	Heavy work load and limited institutional resources, leaving little time for counselor-faculty interaction	3.76	4
4	9.	Lack of trust between counselors and faculty	3.52	4
5	17.	Lack of recognition by both faculty and counselors that they share a primary purpose: to meet the needs of students and thereby facilitate student development	3.52	4
		Medium Priority		
6	1.	Physical separation and attendant isolation of counselors from teaching faculty and students	3.48	4
7	13.	Lack of awareness of the commonality of perceptions and goals of counselors and academic faculty	3.43	3
8	14.	Lack of understanding by faculty of community college philosophy, which includes provision of extensive counseling and career guidance	3.38	3
9	18.	Insufficient effort made by counselors to determine the learning styles of and effective instructional modes for individual students and to impart this information to instructors	3.38	4

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Table 5 (continued)

Rank	Item	Causal Statement	Mean	Mode
10	6.	Unclear program objectives and goals for counseling and advisement	3.29	4
11	19.	Insufficient effort by instructors to utilize a broad spectrum of instructional modes and to make instruction relevant to real life	3.24	3
12	12.	Over-specialization in limited areas of responsibility, leaving both counselors and instructors removed from the main stream of student life and institutional decision-making	3.19	3
13	11.	Lack of understanding and appreciation by instructors of the rigors of counseling and advisement	3.05	3
14	16.	Lack of clear commitment to the student by academic faculty	2.95	3
15	7.	Unclear program objectives and goals for campus instruction	2.90	3
16	20.	Individual counselors expend their professional energies providing services they like to provide rather than the services needed by the student and the educational system supporting the student	2.76	3
17	15.	Lack of clear commitment to the student by counselor-advisors	2.67	3
		Low Priority		
18	10.	Lack of understanding and appreciation by counselors of the rigors of teaching, since counselors have no required classroom teaching responsibility	2.48	3
19	5.	Unclear institutional goals	2.33	2
20	8.	Attitudinal competitiveness between counselors and teaching faculty	1.90	1

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Table 6

Solution Statements by Category of Importance
Counselor Sub-Group (N = 21)
Round Two of Delphi

Rank	Item	Solution Statement	Mean	Mode
			Maximum Priority	
1	25.	Create continuing opportunities for counselors and faculty to interact with each other and with students outside the classroom	4.86	5
2	35.	Encourage institutional commitment to student needs, growth, and development	4.81	5
3	24.	Devise an improved dynamic communication system between counselors and academic faculty	4.71	5
4	30	Devise activities to increase trust and promote positive relationships among counselors and faculty	4.71	5
5	36.	Encourage more counselor referrals of students to individual faculty members who teach in the areas of particular interest to the student, thus making academic advising and career counseling more of a joint responsibility of counselors and academic faculty	4.52	5
			High Priority	
6	23.	Encourage and facilitate the active involvement of counselor-advisors in matters pertaining to curriculum and instruction	4.00	4
7	40.	Devise activities to assist both teaching faculty and counselors in viewing their responsibilities in whole-student development as a challenge and an opportunity for shared personal growth	4.00	4
8	37	Devise activities to assist counselors and faculty in understanding and respecting the contributions and tasks performed by the other	3.86	4

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Table 6 (continued)

Rank	Item	Solution Statement	Mean	Mode
			Medium Priority	
9	29.	Devise activities to emphasize the commonality of the goals of campus instruction and of counseling and advisement	3.48	3
10	26.	Prioritize needs, resources, and services in two program areas in order to maximize time available for constructive interaction between counselors and faculty	3.33	3
11	39.	Devise a referral system to maximize interaction and utilization of counselor/advisor, instructor, and community resources to facilitate whole-student growth in values clarification, problem-solving, decision-making, etc.	3.33	3
12	33.	Encourage counselors to serve as learning process consultants to the academic faculty and facilitate such service	3.33	3
13	38.	Involve counselors, as social scientists and behavioral specialists, in the process of establishing and maintaining meaningful relationships within the _total_ academic community	3.29	3
14	34.	Devise staff development programs that include information concerning the community/junior college philosophy and mission	3.24	3
15	27.	Articulate and implement plans to achieve specific institutional objectives and goals rather than the broad general ones presently articulated (1974-75 catalog)	3.19	3
16	28.	Articulate specific program goals for campus instruction and for the counseling and advisement operation	3.10	3

Table 6 (continued)

Rank	Item	Solution Statement	Mean	Mode
17	22.	Assign counselors to specific academic divisions in order that they may develop special counseling expertise in the various subject matter areas in that division	2.81	2 - 3
18	21.	Decentralize counseling services, and locate counselors in the various academic divisions throughout the campus where the students are	2.76	3
19.	32.	Encourage counselors to develop and to teach courses designed to facilitate whole-student growth and development	2.67	1
			Low Priority	
20	31.	In addition to their usual responsibilities, require all counselors to teach at least one course each session	2.00	1

APPENDIX F

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APPENDIX F

Minority Opinions and Related Comments: Round One of Delphi
Faculty Sub-Group*

Item Number

1. Locate counselors where the students and faculty are.

3. Most instructors have little or no contact with counselors.

5. Institutional goals as now articulated are just vague, broad
    generalities.

7. Counselors are the <u>only</u> ones to find objectives of the instruc-
    tional program unclear.

8. Restrict counselors to personal counseling and be sure they are
    qualified to do it.

9. Lousy relations exist between counselors and faculty.

15. Most counselors do not know the academic programs well enough
    to do an effective job of academic advising.

16. <u>Do we really care about students?</u>

20. It's ridiculous to have counselors wasting time in student
    schedule planning. Students could do it better!

22. Assigning counselors to specific academic areas was tried out
    on the Clearwater campus. Why not try developing counseling
    specialists on the St. Petersburg campus too?

28. Counselors need to acquaint themselves with specific program
    objectives and goals.

General Comment

<u>Solution to problem:</u>

Except for retaining one counselor per campus who is expert in
vocational fields, provide time for individual faculty to do
the advising and counseling. (It won't be done, of course,
because it's too simple!)

*Causal statements may be found on page 190 and 192
 solution statements on page

Minority Opinions and Related Comments: Round Two of Delphi
Faculty Sub-group

Item Number

1. Physical distance does not have to be a hindrance to faculty-counselor interaction.

   We are as close as a phone call, but I consult counselors far more frequently than they call me.

   Laziness and lack of commitment to students, not physical separation, keep faculty and counselors from interacting more effectively.

   The real problem is attitudinal separation, not physical.

   Physical separation is a minimal problem when weighed against lack of counselor training in allied health professions counseling.

2. The system of communication appears adequate. Willingness to use the system is something else again!

   Desperate need for and use of a good system of communication between counseling and instruction.

   Concentrate on two essentials: (1) good communication, and (2) "warm body" contact.

3. Opportunity exists for counselor and instructor interaction; we just don't capitalize on that opportunity.

3-4. Ample opportunities exist for counselor-faculty-student interaction. Each instructor works a 35 hour week; 15 in class, 5 for lunch, and the remaining 15 in the office. Counselors tell me that their appointment sheets allow for 16 students per day but only 8 are scheduled, to allow for drop-ins. There seems to be plenty of time for coffee, visiting, etc. We as individuals just need to use a little initiative and a lot more commitment to get the job done.

3-4. I do not believe the implied time constraints are so limiting! It's just an excuse!

4. Heavy work load does discourage voluntary, motivated counselor-faculty-student interaction. Each of us is too busy meeting the immediate needs of the student to look farther down the path.

APPENDIX F (continued)

Item Number

4. Most teachers have more than enough time to meet with counselors
and students.

   I have no free office time.

___

   Administration seems to have little grasp or understanding
   about heavy faculty loads.

5. The "philosophy" of S.P.J.C. is too abstract.

   S.P.J.C.'s goals as presently stated are far too broad and
   general. They are so vague as to be nebulous.

   What are our institutional goals anyhow? Why don't we clearly
   know what they are? Do we really have any?

   The institutional goals may appear clear on paper, but certainly
   many institutional decisions are made which do not seem to
   support these goals. So is our decision-making goal-oriented
   or is it expediency-oriented or motivated by prejudices?

   Institutional goals, while written, are not internalized by
   either instructional nor counseling staffs.

6. Faculty do not accept the objectives and goals articulated for
   the counseling program as the counselors' internalized objec-
   tives and goals.

   Since most faculty haven't seen program objectives for counsel-
   ing, how can we judge their clarity?

6-7. Program objectives and goals are now fairly clear for counseling
   and for instruction.

   I honestly do not think the administration has any clear notion
   of how to write and implement program objectives. If they did,
   clear guidelines for doing so would now be disseminated to all
   instructors, and they have not been.

7. Accomplishment of campus instruction objectives and goals is
   frequently hampered by uninformed administrative meddling from
   the central staff level.

   Goals, at best, are vague understandings, usually discipline-
   centered.

   Program objectives in my discipline are clear. However, to con-
   vince others of the necessity of these programs is a real
   problem.

APPENDIX ·F· (continued)

Item Number

7. No one would consider objectives and goals of the instructional program unclear, if counselors were not the prime source of mis-information to students concerning these objectives and goals.

8. Attitudinal competitiveness between counselors and faculty is a real problem that needs attention. We're not pulling together on many things.

Observed opinions and comments indicate a definite critical attitude toward counselors by faculty. The student suffers because of this.

Faculty accuse counselors of not keeping up with program changes, and counselors accuse faculty of not knowing anything about counseling, since it isn't on their certificate! The primary cause of this is petty jealousy and distrust because of the lack of personal interaction between counselors and faculty.

There is an unfortunate debilitating lack of trust between counselors and faculty.

If communication and personal interaction are improved, distrust should soon disappear.

I hear all kinds of snide remarks that faculty make about counselors and vice versa.

In certain departments there exists a mutual distrust and general feeling that we could do without each other.

Unfortunately, we just don't trust each other.

I trust counselors, but many of my colleagues don't, which distresses me.

9. My response, conditioned by interpersonal contacts, gives no basis for distrust.

I trust counselors.

I don't distrust counselors. I do feel they aren't always well informed though.

Distrust isn't a major problem; it's of negligible proportion.

The source of faculty distrust of counselors lies in the fact that counselors too often have demonstrated an abysmal lack of knowledge of the specifics of the S.P.J.C. academic programs. Accordingly, with justification, the teaching faculty feels that

APPENDIX F (continued)

Item Number

they are better qualified to give the student counseling on academic matters.

The teaching faculty do not understand or trust counselors and their work.

10. If counselors have ever had classroom responsibility, they've certainly forgotten what it's like!

Most counselors, have been classroom teachers at some time and are aware of the rigors of teaching.

Counselors are teachers. They work continuously with individual students, at least.

Counselors desperately need to be recycled back into the classroom. Otherwise, they begin to lose touch.

I don't think anything would be gained by having counselors teach a class.

11. Most faculty have no real idea of what a counselor does all day besides drink coffee and misdirect students into classes they are not prepared for.

Teaching faculty rarely give counselors credit for any rigor!

I should have it so easy!

The counseling field is much more complex than most instructors realize.

I understand and appreciate counseling responsibilities.

I am quite satisfied with the quality of the counseling done by our counselors and feel we have a fine working relationship.

12. Counselors and faculty are removed from student life and institutional decision-making!

Over-specialization reduces time for related activities.

The opportunity to participate is available, but most faculty members do not perceive either the opportunity nor the necessity for participation.

I am not well informed about these matters, and hence my judgment would be inadequate.

APPENDIX F (continued)

Item Number

13. Although I feel the idea expressed is valid, I do not feel that
    it is a cause of the identified problem. I'd be willing to bet
    that several of the statements received heavy, but invalid,
    responses because the respondents unconsciously considered the
    truth of the question in ways other than how it relates to the
    problem.

See comment above, i.e., teachers say: "Let me teach." PERIOD.

We do see ourselves as specialists and, therefore, we do lack
awareness of our commonalities.

Most teachers are teaching the course; this is the wrong goal.

Awareness of commonality of perceptions and goals of counselors
and teachers is vital to optimum cooperative interaction.

If your study points up this awareness, that alone will make
it worthwhile!

---

14. Many teachers reject the community college philosophy. In fact,
    over half of my departmental colleagues reject the open-door
    concept.

    I feel strongly that few of my faculty colleagues really under-
    stand the distinctive purposes of the community junior college.

    Relatively few faculty members really subscribe to the community
    junior college philosophy.

    The preponderance of the faculty understand the community college
    philosophy.

    Most understand the philosophy, but few really internalize it.

15. From feedback I get from students, counselors do show lack of
    real commitment to students.

My students complain about lack of counselor commitment to them.

The nature of counseling is built on service and commitment to
students.

15-16. Faculty and counselors as a whole are committed to students.

From my feedback from students, I wonder if real commitment to
the students exists on the part of the faculty in general or the
counselors in general.

Item Number

Most faculty and counselors have a strong commitment to students.

16. From my own behavior even, I would have to question whether real faculty commitment to students exists.

Too frequently, faculty commitment is to the discipline and not to the student. Many students are "cooled-out."

17. Counselors act many times as if their insights are deeper and their responsibilities greater than those of instructors. Much valuable information is withheld from instructors by counselors, because they don't trust teachers with student confidences.

Few faculty recognize that they share a primary purpose with counselors.

18. Most counselors only want to do program planning. When it comes to test interpretation, assisting students with real-world problems, etc., the average counselor prefers to refer the student to someone else, such as the testing coordinator or the dean, and then sits back and criticizes the action that is taken.

Faculty would welcome assistance from counselors as learning process consultants. This is of prime importance if we are to effectively serve our diverse clientele.

I can't say that I've seen any evidence that counselors know much about learning theory or human behavior.

I would welcome such assistance from counselors but none has been proferred.

This is very important, and would be valuable assistance to the instructional staff and to our students. If counselors were located in our instructional divisions, this would facilitate such "cooperative interaction."

19. I think there is more effort toward educational relevance than ever before.

There exists a tremendous need for relevance. Alternate routes to the same objective are greatly needed.

Many instructors fail to recognize the change in the goals of S.P.J.C. brought about by the change in our society and our "new" student body.

According to our students, this is a very real problem.

APPENDIX F (continued)

Faculty need to make a greater effort to utilize a broad spectrum of instructional modes.

There is an attachement for traditional methods of instruction.

21. Partial decentralization of counseling services was tried for a while on the Clearwater campus, and I liked the ready availability of counselors to teachers and, more importantly, to students. Seemed effective.

I do not support decentralization of counseling services. Improved communication can be achieved with both faculty and students without decentralization.

Please do not decentralize counseling services. We know exactly where counselors are and that they are as close as our nearest telephone.

Counselors individually should spend time in the various academic areas and interact with instructors and students but should be located in a resource center with centralized support services.

Decentralization will create extensive coordinating, communicating, interdepartmental considerations as well as administrative problems. I advise against it.

As a student of principles of management, decentralization of counseling could easily create more problems than it might solve.

On the surface, decentralization may seem to be a reasonable solution, but I am not convinced it nor specialization (#22) should be high priority solutions.

Decentralization is <u>not</u> a necessity.

Decentralization of counseling would be too radical a change.

Our students don't need that much specialization yet.

I strongly support the decentralization of counseling services. Short of this, I suggest counselors be dispensed with.

Counseling is a separate service and should remain centralized.

I would support limited decentralization.

Decentralization of counseling services would simply put the job back on the department chairman. I oppose it.

APPENDIX F (continued)

Item Number

Decentralization would result in students being unable to find help when they want and need it and disintegration of counseling as a distinct college function, for counseling would probably get lost in the shuffle.

22. This seems wise. Then each academic division could have a counseling specialist for that division.

Let's at least try the counseling division specialist idea as an experiment.

It may not be the only solution, but let's give it a try.

Assign a few counselors as specialists but leave some as generalists in the counseling area of the student services division.

No, counseling is a separate service and counselors should be well informed in general.

It is too difficult an undertaking to assign counselors to the various academic divisions.

We faculty have the expertise in the vocational academic divisions; we don't need "counseling specialists." I need counselors to help me with counseling relative to general academic subjects.

Counselors, who have at least one degree in a discipline other than their behavioral major, should be permanently assigned to a division as assistant division director to assist students majoring in that division. He/she should be thoroughly aware of the prerequisites to passing each course in the division, and by utilizing a Resource Section at Campus Administration, correlate students' records and tests with student selection of courses to be taken. The right-to-fail is too costly, and permissiveness must be checked!

Counselors need a broader background in the academic preparation and needs of students. They should advise students to fulfill the necessary program requirements. Too many students are poorly advised concerning required courses and have to attend extra sessions.

23. I question whether counselors have any great expertise in the area of curriculum and instruction, although perhaps their objectivity might be of some value.

Counselors could provide much-needed service to faculty by giving feedback from students. This could be incorporated in an

overall systems approach.

Active involvement of counselors in matters pertaining to curriculum and instruction would probably improve interaction at the administrative level but not at the faculty level.

I think it is just as important that faculty get involved in counseling and advisement as it is for counselors to involve themselves in curriculum and instruction.

·I think it is of prime importance to involve counselors in matters relating to curriculum and instruction.

This is where I place maximum priority. We must devise methods of communication that will facilitate and assure active involvement between counselors, faculty, administration, and students in the educational process. Then the larger community as well will benefit and we will be providing an avenue for life-long learning.

24. Willingness of counselors and faculty to use the communication system is the real problem!

24-25. We as individuals must take the initiative to devise dynamic communication systems. But let's face it! We are lazy, and we want someone else to set it up, and then we'll probably find excuses not to participate!

If only we could once again have our Faculty Dining Room or a lounge - some place where we could drop in and out again informally and know each other better personally. Such a facility would go a long way to providing resolution to the problem causes I rated as "maximum priority."

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25. Interaction between faculty and counselors and students outside the classroom is impractical to expect in a community college setting.

26. Without this, nothing substantial will occur.

It is essential that we prioritize needs, resources, and services in order to maximize the effectiveness of counseling and instruction.

We can't work together if we can't get together.

27. Institutional goals and objective must be broad in scope to allow flexibility as social adjustments occur.

The intrinsic worth of the idea to articulate and implement plans to achieve specific institutional objectives and goals is excellent! However, I'm not sure it would necessarily alleviate the identified problem.

The institution's objectives as presently stated in the current college bulletin (p. 5) are so vague that they are silly. It's like saying we believe in motherhood and the flag.

If our objectives and goals were more specific maybe we wouldn't be so quick and skillful in rationalizing poor-decision making.

A degree of specificity is desirable here to shape-up fuzzy thinking and to congeal general ideas into specific issues.

Your questionnaire just prompted me to reread the college Catalog and the Faculty Manual concerning objectives and goals. "Slim pickins!"

28. Clear, concise articulated goals and objectives are essential at *every* level!

It has been an experience in the past to watch us flounder around without clearly stated objectives. Hopefully, our 1975-76 reorganization will change all this. I will be interested in how our planning experts measure progress.

Unclear objectives result in ineffective use of resources.

Emphasis on clearly stated goals helps us to think in terms of how well we are reaching those goals.

29. It is imperative that we devise activities to emphasize the commonality of the goals of counseling and advisement and instruction.

Awareness of this commonality of goals is absolutely essential to problem solution.

This is of major importance.

30. I am emphatically in favor of any type of program that will promote positive relationships between counselors and faculty. We cheat ourselves and our students if we don't actively support this interaction.

If we are to trust each other as professionals, it is imperative that we get to know each other as human beings who are trustable.

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Informal get-togethers, koffee klatches, whatever - would go a
long way to get the ball rolling here. A friendly relaxed atmos-
phere is bound to improve the climate for learning.

Perhaps distrust is a bit strong, but I guess if you mean "an
absence of trust" because of little interaction, I certainly
would have to see this as a problem cause.

I don't see this as pressing.

31. If department chairmen are required to teach a class, why not
counselors? I believe this would give counselors a more real-
istic contact with and conception of students in the educational
system.

I feel strongly that <u>all</u> qualified twelve month certificated
staff should be required to teach a class.

The system does <u>not</u> need counselors as separate employees; <u>all</u>
community college instructors should be counselors. Therefore,
counselors now employed should be full-time instructors, not
just teach one course. I guess what I am saying is that the
system has artificially created two job descriptions that are
actually one. We all are counselor-instructors. If we're not,
we ought to get out of the business.

The simplest and most straightforward solution to the identified
problem is to eliminate one group, the counselors. They should
be absorbed into the instructional ranks where they can make
better, more realistic use of their counseling skills.

The general faculty would view it as a distinct threat if coun-
selors were required to teach a class.

Faculty and counselors have little appreciation for what the
other does. Requiring counselors to teach a class would undoubt-
edly give them some good insights.

Requiring counselors to teach a class would be beneficial. It
would (a) give them a better perspective; (b) by physical prox-
imity, put them in contact with faculty on a regular basis; and
(c) give faculty something in common to share.

If this alone were required, it would make more monies available
for teaching salaries in addition to the other obvious benefits.
Perhaps instructors should be required to assume regularly
scheduled counseling/advising functions too. Then maybe a mut-
ual respect might develop and the student would benefit.

Item Number

If counselors were expected to teach at least one class each
session (Sessions I and II only), I believe they would be more
empathetic with students and with faculty. Perhaps then some of
the real, tangible problems that exist would assume greater
importance to them.

Of course counselors should also teach!

Most counselors have been teachers at one time or another. They
are needed as full-time counselors and should not be required to
teach.

32. I doubt that the counseling staff has the time or the inclination
to develop courses to maximize student development, but it would
certainly be beneficial if they would.

Self-awareness is vital for success in any endeavor. The student
needs to come to grips with strengths, areas of needed improve-
ment, and finding a propitious niche in society. The counselor's
empathetic sensitivity should be reinforced by the interpersonal
relationship.

In areas of the counselor's expetise, he may be able to teach
short-term specialized courses for specific purposes, like
personal growth and development.

I don't see this as too important. Besides, I have to save my
job!

Someone certainly needs to develop and teach courses of self-
development and self-understanding, for we have many students who
have unrealistic self-concepts and many unresolved problems.

I can't believe so few educators care about the whole student
growth and development process. I could cry!

Development of such courses could be most useful.

Students need help in learning how to cope successfully in our
modern world and how to understand themselves. Counselor-
developed courses of this type are an excellent idea!

The neglected area of whole-student growth cries out for atten-
tion. Teachers are not contributing nearly enough. I wish
counselors would make this a priority objective.

33 & 38. By what virtue are counselors perceived to be better qualified
than faculty to be learning process consultants or behavioral
specialists? The truth of the matter is that counselors need to
be spending more time realistically serving the student.

APPENDIX F (continued)

Item Number

33. Unless counselors have expertise in learning process and in teaching this process, I don't think they should try to tell experienced faculty members how to teach their subjects.

If counselors were qualified as learning process consultants, I think it would be a tremendous assistance to the instructional staff and to the students. We need all the _qualified_ help we can get!

This would be most useful.

Counselors would be effective in the role of learning process consultants only if they were specialists in the various teaching fields.

First, we have to interest faculty in wishing to avail themselves of learning process consultation. Creating awareness of need of such service is essential.

34. Teaching faculty who do not know of and adhere to the unique role of the community junior college should never be employed to teach there. And therein lies a major part of our problem today at S.P.J.C. Hopefully, staff development efforts will improve this situation, and future hiring will accord importance to this essential qualification.

This is vital. Too many of the faculty do not support the community college philosophy.

Most of the faculty understand the philosophy and mission of the community junior college.

There is already too much interference with proper class preparation by administrative activities that faculty members are required to perform.

35. I think most of the staff are committed to student needs and development.

"The institution" has stated this commitment in the college bulletin. But _we_ are the institution. We must take the initiative. How many of us really witness to this commitment to students consistently as we discharge our duties?

36. Very few faculty members are prepared to do academic advising or career counseling in their own areas of academic expertise, nor do they have the time.

I doubt that most faculty members are qualified to advise or to

APPENDIX F (continued)

Item Number

counsel even in the area of their teaching speciality.

37. It is of central importance that we devise activities to assist counselors and faculty in respecting the tasks and contribu- tions of the other.

38. You con't make a zebra by painting stripes on a mule! If coun- selors were effective in the role of social scientists and be- havioral specialists; there wouldn't be a problem.

39. The referral system is a first-rate idea. Let's develop this and implement it.

I consider such a referral system of maximum importance because it should maximize counselor-student-faculty-community inter- action.

Right on!

This is too idealistic. It'll never work.

40. If we would all remember that we are teaching whole persons and not stuffing minds isolated from bodies, we'd be more effective teachers.

"The new student" in today's community college must be received as a whole person or there's no way we'll teach him anything.

Too many of us are concerned only with classroom hurdle-jumping, not with learning.

General Comments:

1. I do hope that something will be done to implement the findings of this research project.

2. I think the department chairmen have a responsibility to coun- selors to make them aware of the various courses and programs within their areas. Counselors also should report back to de- partment chairmen significant student feedback, etc., that would be beneficial in effecting positive change within the department.

3. Knowing the majority opinion has not changed most of my opinions. as to the priority causes and solutions. I still feel our col- lege is doing well in alleviating causes 10, 13, 14, 16, and 20, and in implementing solutions 1, 7, 8, 9, 14, 15, and 20. I think we should work more on solution 39, which is of prime importance.

SCHEDULE F (continued)

Item Number

4. With the teaching load I have there is no possible way I can
take the time to defend any of my minority opinions.

5. I know that there must be some direction from us supervisors and
that we must devote time to lead the way by our own actions and
then drag along reluctant colleagues. But all too often we
supervisors too are bogged down with our own minutiae and lose
sight of the fact that we are leaders and have a role to fulfill
as such. The end result is that all of us as individuals tend
to look continually for "them" to do the job. We all must sit
back and look at our priorities. Otherwise we will be looking
only at trees and may never see the beauty or the meaning of the
forest.

6. I am not trying to be critical, but I have used this instrument
as a vehicle to do some reflective thinking. We become frag-
mented and then compartmentalized and end up in a partial state
of isolation. We develop a feeling that our function is the
most important and that others really don't understand how im-
portant we are. In fact, we are the victims of our own inward
looking! Each of us must redevelop our commitment to the primary
purpose of this institution and then use personal initiative to
see that the job gets done properly.

7. The 20 "probable cause" items seem to distribute themselves
across several catagories, as: physical isolation, trust, com-
munication, conceptual difference, and institutional goals. I
notice that the majority ranking on those items that can be
classed as "institutional goal" items, is, on average, 3.

This would imply, to me, either that our institutional goals are
relatively clear to the majority of respondents or that our
institutional goals are relatively unimportant to the majority,
or that the setting of institutional goals is a hopeless task
and should defer to the more immediate concerns of day-to-day
operation.

Though I have no illusions about the likelihood of our ever
arriving at consensual institutional goals, I still hold that
the meaning of any operation, academic or counseling, can be
derived only from its context. To "improve" either teaching or
counseling without reference to some end is meaningless.

I think that all of our college services are being continually
whip-sawed between "academica" and the "open door," between
"remediation" and "retention," between "transfer" and "terminal,"
between "individualized instruction" and "FTE." No institution
can be all things to all people. Those that try may well evolve
to become "perfunctory people processors."

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APPENDIX F (continued)

General Comment:

* For us to become merely schizophrenic would seem an improvement: in our present circumstance, we are required to be multi-phrenic. Institutional goals based on societal consensus and the resources to realize them seem to be the basis that is required to design and measure operations. I have given maximum priority to those items on the inventory.

8. Given the problem as stated, perhaps the most effective solution could be a _directed_ (planned, organized, scheduled, etc.) inter-action of counselors and faculty - managed by administration. In the same manner, interdisciplinary "cross-pollination" might be encouraged. However, perhaps this solution might be too "military."

9. I have no time for this sort of thing.

10. I would never have suspected I could so easily agree with members of the faculty and counseling staff on most of these statements. Apparently, the respondents are close to consensus now on this second questionnaire.

APPENDIX F

Minority Opinions and Related Comments: Round One of Delphi
Counselor Sub-Group

Item Number

1. Space is an artificial barrier used by persons who are
   unwilling to make the effort it takes to get involved.

2. People will find time and ways to interact, if they really
   want to!

3. Both faculty and counselors spend an inordinate amount of time
   telling themselves and each other how rigorous our jobs are.

4. Attitudinal competitiveness between counselors and faculty
   exists, but it is _not_ dictated or encouraged by the
   institution.

6. Too many instructors don't understand the mission of S.P.J.C.

9. If we don't know each other as human beings, how can we trust
   each other?

29. How about encouraging encounter-discussion groups and possibly
    planning more cross-campus opportunities to interact? This
    strategy should go a long way to breaking down barriers
    between counselors and instructors.

Minority Opinions and Related Comments: Round Two of Delphi
Counselor Sub-Group

Item Number

1. Cooperative interaction is possible no matter what physical
separation exists; too many persons just won't make the effort.

   The physical separation of counselors from faculty and students
   is less important than that faculty and students seem to have
   little understanding of what counselors do.

2. The system for communication exists; it just isn't used.

3. There is plenty of opportunity for interaction between counselors
   and faculty; it's just that no one takes the responsibility of
   initiating or planning it.

4. Listing heavy work load and limited institutional resources as
   problem sources is a cop-out! Maybe we all - counselors and
   faculty - are using our time inappropriately.

5. Unclear institutional goals are at the crux of the problem.
   They need to be more clearly defined and communicated to all,
   including students.

6. With the onset of P.P.B.S. and the attendant institutional reor-
   ganization along program or goal oriented lines, hopefully this
   will cease to be a problem. However, we do need to publicize
   our objectives and goals more aggressively.

7. Instructional program objectives and goals need more defining
   and publicizing.

8. Attitudinal competitiveness between counselors and faculty
   definitely exists. Each respective area is caught up in its own
   perceived importance, and too little time has been spent con-
   sidering the mutuality of purposes of these two areas.

9. Lack of trust between counselors and faculty rests upon their
   lack of understanding of each others tasks and responsibilities.
   Much of this rests on their physical separation.

10. Counselors do know of the "rigors" of the classroom.

    Many counselors have forgotten the pressures placed on classroom
    instructors and are not sympathetic.

11. Instructors, generally speaking, do not understand nor appreciate
    the role of the counselor. They should "walk a mile in my shoes."

12. The past organizational structure of the S.P.J.C. system has not
facilitated the "seeing of the big picture" - how instructors -
and counselors should be working hand-in-glove toward staff and
student development - how they share in a common institutional
goal.

13. Both counselors and faculty should be working toward the same
ends - the "learned student." Only their means should differ.

The most important thing this research project could possibly
accomplish would be to make counselors and faculty more aware
of the commonality of their goals.

4. Too many S.P.J.C. instructors are frustrated university profes-
sors. They don't want to teach any but the academically
excellent university-bound student.

Many instructors do not understand the community college phil-
osophy. Many more understand it but just don't agree with it!

If a well-rounded student is the desired end result of the edu-
cational process, then instructors must come to realize that all
facets of the student's experience must be attended to - not
just his need for facts and subject matter. Instruction alone
is not education.

The vast majority of the faculty feel that they are teaching at
the senior college level and do not subscribe to the community
college philosophy Instructors seem to feel that the coun-
selors are responsible for sending them students who are incom-
petent - unable to read, unable to think, and very lazy.

17. Faculty and counselors do recognize the primary purpose they
share, with some notable exceptions, of course!

18. There is no need for counselors to tell instructors how to teach.

The instructor ought to be better able to determine the learning
style of his students than the counselor who may only see him
for an initial interview.

Ideally, counselors should serve as learning process consultants
to the faculty. However, with large enrollments and dwindling
counseling staff, this is probably not feasible under our
present structure.

19. I would reluctantly have to question the competency of most
counselors in this important role of learning process consultant.

Feedback from students indicates a great need for instructors
to utilize a broad spectrum of instructional modes and to make
instruction relevant to real life.

Item Number

How feasible is it to expect teachers to individualize their instructional modes with ever-increasing class size?

The vast majority of instructors still rely on the lecture method, which leaves many students academically undernourished.

20. The prime reason counseling is suffering at S.P.J.C. is because individual counselors expend their energies providing services they like rather than services students need.

21. Clearwater Campus has tried decentralizing counseling and it has not succeeded in some areas.

Assign counselors to spend time in academic areas whenever, and if, the traffic warrants.

Assigning counselors to academic departments or divisions would serve the purpose at least of acquainting faculty with the types of tasks and responsibilities counselors have.

Decentralizing counseling is not a practical means of functioning under the present responsibility counselors have for academic advisement, inasmuch as the logistics of getting student files back and forth to many locations around campus would pose problems. However, if this could be worked out, I would agree that decentralization of counseling services should take top priority.

As long as SOLAR is a reality, total decentralization is impractical. Some part-time decentralization should be attempted though, as long as we can retain some type of central counseling services too.

Because counseling and other student services are so interdependent, (records, SOLAR, deans, testing, career planning, career library, etc.), it would be impractical to scatter the counselors around the campus.

This decentralization has not worked in some other colleges.

22. Decentralization holds the key to viable college counseling services.

A counselor should serve the whole student, not just meet his academic needs in one specific area.

Counseling specialists cannot be afforded in our current system, which is characterized by limited resources.

Effective counseling does not require expertise in specific subject matter areas.

Counseling specialists are not the answer, for instructors

Item Number

certainly can be "expert" academic advisors. Counselors are
expert in far more than academic advising.

Counselors should spend some time in _each_ academic department,
thereby gaining over-all expertise in academic advising, which
admittedly we do _not_ have.

Counselors should engage in "fish bowl counseling" - they should
be where the students are and easily accessible to them.

·Too much counseling specialization in a given academic area
might prove to be detrimental to a counselor's effectiveness in
helping all students.

Counselors could well develop more expertise in overall academic
advising. We tend to be too often generalists, when the
student may need specificity.

23. My expertise as a counselor is counseling and not curriculum and
instruction. I see no reason for counselors to involve them-
selves in C. and I. except in a very peripheral way.

Under the 1975-76 reorganization plan, hopefully the campus
directors of curriculum and instructional development will allow
counselors to make meaningful and important contributions in
this vital area.

24. Until and unless counselors and faculty come to care about them-
selves, each other, and their students, no system of communica-
tion will succeed. If human beings don't understand and care,
the best of systems will fail.

31 & 32 All counselors should be teaching a class that includes orienta-
tion, career choice, and personal growth. (Like ID 150.)

Most counselors on the Clearwater Campus do teach a class in
individual discovery.

Courses such as individual discovery (ID 150) are well received
by students.

Involving counselors in teaching provides an important area of
commonality between instructors and counselors and provides a
bond of understanding between them.

Counselors do "teach" all the time, but it's more like tutoring
on a one-to-one basis. We need group experiences and should
develop and teach individual discovery type courses.

33 & 38 If we as counselors demonstrate our skill as behavioral special-
ists and social scientists, hopefully our expertise will be

recognized, valued, and sought in the instructional process
and in the total academic community.

33, 38,   This is where it's at!!!
39, 40.   This would put all of us "on the same team" and would structure
for unity of purpose in the educational game, i.e., what is
best for the student's whole-person growth and development to
survive in an undefined future and our responsibility to
facilitate it.

Synthesis Comment: From one participant in the counseling sub-group

To me there is implied in statements 1, 21, and 22, and the
priorities assigned, that a major problem exists and could be
solved by physical location and specialization. I do not
agree. I still maintain that separation is attitudinal, not
physical. I would put a high priority on (1) clarification of
institutional, instructional, and counseling goals and objec-
tives (5, 6, , 27, 28, 29); and (2) the enhancement of com-
munication as a major problem and solution (1, 24, 25). I
think the major expertise of the counselor is in the under -
standing and facilitation of student development and growth.
Thus he becomes the resource and service personnel of the col-
lege to facilitate this growth through instruction programs
and student growth experiences planned in addition to the
classroom experiences (23, 25, 31, 32, 33, 38, 39, 40). I
think there is attitudinal competitiveness between instruction
and counseling and advisement (8), but it is not constructive
competitiveness as much as it is destructive jealousy and
mistrust (9). I think it is essential that all of us be con-
stantly reminded of the philosophical base upon which the
system of education in which we work is built (34, 40). It is
not a system without base, and it cannot function as a whole
if the educational philosophy is determined behind the doors
of each classroom or office of the institution.

APPENDIX G

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CLASS ITEM ANALYSIS.

CONTROL NO: 004000   (175)   PAGE 1

DEPT. NAT-SCIENCE2   ISTAT. MCGARRY'S PRF EVALS   ECT TOTAL   DATE 02-25-75

RESPONSE NUMBERS.

Mode	QUESTION NO. Mean Causes	1		2		3		4		5		BLANK		MEAN
(4)	1	20	11.4%	23	13.1%	48	27.4%	49	(28.0%)	35	20.0%	0	0.0%	4 4 3.321
(4)	2	14	8.0%	15	8.6%	30	17.1%	59	(33.7%)	57	32.6%	0	0.0%	1 4 3.742
(5)	3	11	6.3%	18	10.3%	45	25.7%	41	23.4%	60	(34.3%)	0	0.0%	5 3.693
(4)	4	11	6.3%	30	17.1%	49	(28.0%)	36	20.6%	49	(28.0%)	0	0.0%	tie - 3(4) 4 3.474
(2)	5	31	17.7%	41	(23.4%)	39	22.3%	28	16.0%	36	20.6%	0	0.0%	2 2.986
(4)	6	24	13.7%	33	18.9%	43	24.6%	44	(25.1%)	31	17.7%	0	0.0%	4 3.146
(3)	7	37	21.1%	30	17.1%	52	(29.7%)	33	18.9%	23	13.1%	0	0.0%	3 2.867
(1)	8	49	(28.0%)	34	19.4%	41	23.4%	30	17.1%	21	12.0%	0	0.0%	1 2.668
(4)	9	36	20.6%	36	20.6%	36	20.6%	37	(21.1%)	30	17.1%	0	0.0%	4 2.949
(3)	10	37	21.1%	33	18.9%	45	(25.7%)	26	14.9%	34	19.4%	0	0.0%	3 2.93
(3)	11	31	17.7%	28	16.0%	57	(32.6%)	35	20.0%	24	13.7%	0	0.0%	3 2.16
(3)	12	21	12.0%	29	16.6%	48	(27.4%)	43	24.6%	34	19.4%	0	0.0%	3 3.23
(3)	13	25	14.3%	26	14.9%	76	(43.4%)	24	13.7%	23	13.1%	1	0.6%	(n=174, 297) 3 2.95
(3)	14	42	24.0%	34	19.4%	43	(24.6%)	39	22.3%	17	9.7%	0	0.0%	18 3 2.74
(3)	15	40	22.9%	26	14.9%	48	(27.4%)	29	16.6%	32	18.3%	0	0.0%	4 3 2.93
(3)	16	37	21.1%	32	18.3%	58	(33.1%)	32	18.3%	16	9.1%	0	0.0%	17 3 2.76
(4)	17	31	17.7%	30	17.1%	42	24.0%	44	(25.1%)	28	16.0%	0	0.0%	8 4 3.05
(4)	18	25	14.3%	29	16.6%	34	19.4%	49	(28.0%)	38	21.7%	0	0.0%	5 4 3.26
(3)	19	33	18.9%	26	14.9%	49	(28.0%)	35	20.0%	31	17.7%	1	0.6%	(when 174; 3.03) 9 3 3.01
(3)	20	26	14.9%	29	16.6%	64	(36.6%)	33	18.9%	23	13.1%	0	0.0%	10 3 2.99
(5)	21	25	14.3%	27	15.4%	31	17.7%	38	21.7%	54	(30.9%)	0	0.0%	3 5 3.39
(5)	22	22	12.6%	11	6.3%	27	15.4%	51	29.1%	64	(36.6%)	0	0.0%	tie 2 5 3.77
(4)	23	18	10.3%	14	8.0%	38	21.7%	59	(33.7%)	46	26.3%	0	0.0%	tie 4 4 3.58

Solutions

CLASS ITEM ANALYSIS

CONTROL NO. 000000   PAGE 2

DEPT. AAT-SCIENCE2   IDENT. MCGARRY'S PRF EVALS   SUBJECT TOTAL   DATE 02-25-75

RESPONSE NUMBERS

n=175

QUESTION NO.		1	2	3	4	5	BLANK	MEAN
(5) (24)	1	10 5.7%	17 9.7%	30 17.1%	37 21.1%	81 46.3%	0 0.0%	1 53.93
(5) 25		15 8.6%	18 10.3%	31 17.7%	50 28.6%	61 34.9%	0 0.0%	3 53.71%
(3) 26		18 10.3%	21 12.0%	55 31.4%	50 28.6%	31 17.7%	0 0.0%	9 33.31%
(3) 27	14	23 13.1%	27 15.4%	59 33.7%	40 22.9%	26 14.9%	0 0.0%	14 33.11%
(3) 28		24 13.7%	21 12.0%	60 34.3%	43 24.6%	27 15.4%	0 0.0%	13 33.16%
(3) 29		27 15.4%	28 16.0%	56 32.0%	40 22.9%	24 13.7%	0 0.0%	15 33.03%
(5) 30		21 12.0%	17 9.7%	46 26.3%	40 22.9%	51 29.1%	0 0.0%	7 53.47%
(1) 31	18	54 30.9%	25 14.3%	26 14.9%	33 18.9%	37 21.1%	0 0.0%	18 12.85%
(1) 32		48 27.4%	25 14.3%	43 24.6%	24 13.7%	35 20.0%	0 0.0%	.. 12.50%
(3) 33		39 22.3%	27 15.4%	40 22.9%	44 25.1%	25 14.3%	0 0.0%	16 32.94%
(3) 34		42 24.0%	27 15.4%	51 29.1%	35 20.0%	20 11.4%	0 0.0%	19 32.79%
(5) 35		21 12.0%	17 9.7%	39 22.3%	36 20.6%	62 35.4%	0 0.0%	5 53.58%
(5) 36		13 7.4%	16 9.1%	39 22.3%	49 28.0%	58 33.1%	0 0.0%	4 53.70%
(4) 37		27 15.4%	17 9.7%	40 22.9%	60 34.3%	31 17.7%	0 0.0%	11 43.29%
(3) 38		37 21.1%	20 11.4%	63 36.0%	37 21.1%	18 10.3%	0 0.0%	17 32.88%
(3) 39		20 11.4%	25 14.3%	49 28.0%	44 25.1%	37 21.1%	0 0.0%	10 33.30%
(4) 40		26 16.0%	25 14.3%	44 25.1%	45 25.7%	33 18.9%	0 0.0%	12 43.17%

NUMBER OF TEST REC. 177   ACTUAL (175)

C L A S S   I T E M   A N A L Y S I S

CONTROL NO. 000000   PAGE   1

DEPT. NAT-SCIENCE2   IDENT. MCGARY'S MRP EVALS   SUBJECT FACULTY   DATE 02-25-75

(154)

RESPONSE NUMBERS

Modz	QUESTION NO.	Mean	1		2		3		0		5		BLANK		MEAN
(3)	1	Causes(1-20) 4	18	11.7%	17	11.0%	44	(28.6%)	41	26.6%	34	22.1%	0	0.0%	9 3 3.36 1
(4)	2	1	14	9.1%	12	7.8%	23	14.9%	53	(34.4%)	52	33.8%	0	0.0%	1 4 3.76 2
(5)	3	2	11	7.1%	15	9.7%	39	25.3%	36	23.4%	53	(34.4%)	0	0.0%	2 5 3.68 3
(5)	4	2	11	7.1%	26	16.9%	45	29.2%	26	16.9%	46	(29.9%)	0	0.0%	3 5 3.45 4
(2)	5	10	26	16.9%	37	(24.0%)	31	20.1%	24	15.6%	36	23.4%	0	0.0%	109 11 2 3.05 5
(4)	6	0	17	11.0%	29	18.8%	38	24.7%	40	(26.0%)	30	19.5%	0	0.0%	6 4 3.24 6
(3)	7	17	32	20.8%	26	16.9%	46	(29.9%)	27	17.5%	23	14.9%	0	0.0%	17 3 2.89 7
(1)	8	19	46	(29.9%)	26	16.9%	37	24.0%	27	17.5%	18	11.7%	0	0.0%	19 1 2.64 8
(1)	9	5	34	(22.1%)	30	19.5%	32	20.8%	29	18.8%	29	18.8%	0	0.0%	15 1 2.93 9
(3)	10	2	30	19.5%	28	18.2%	37	(24.0%)	26	16.9%	33	21.4%	0	0.0%	12 3 3.03 10
(3)	11	14	29	18.8%	27	17.5%	44	(28.6%)	32	20.8%	22	14.3%	0	0.0%	14 3 2.94 11
(3)	12		21	13.6%	24	15.6%	41	(26.6%)	38	24.7%	30	19.5%	0	0.0%	3 3.21 12
(3)	13	16	24	15.6%	20	13.0%	69	(44.8%)	21	13.6%	19	12.3%	1	0.6%	16 3 2.92 13
(1)	14	2	42	(27.3%)	31	20.1%	39	25.3%	27	17.5%	15	9.7%	0	0.0%	20 1 2.62 14
(3)	15	9	31	20.1%	22	14.3%	47	(27.3%)	27	17.5%	32	20.8%	0	0.0%	9 3 3.05 15
(3)	16	9	34	22.1%	27	17.5%	51	(33.1%)	26	16.9%	16	10.4%	0	0.0%	18 3 2.76 16
(3)	17	11	29	18.8%	24	15.6%	40	(26.0%)	34	22.1%	27	17.5%	0	0.0%	11 3 3.04 17
(4)	18	5	21	13.6%	26	16.9%	30	19.5%	39	(25.3%)	38	24.7%	0	0.0%	5 4 3.31 18
(3)	19	3	32	20.8%	23	14.9%	44	(28.6%)	25	16.2%	29	18.8%	1	0.6%	13 3 2.95 19
(3)	20	8	21	13.6%	23	14.9%	58	(37.7%)	29	18.8%	23	14.9%	0	0.0%	8 3 3.06 20
(5)	21	Solutions 20	20	13.0%	21	13.6%	25	16.2%	34	22.1%	54	(35.1%)	0	0.0%	7 5 3.53 21
(5)	22	(21-40) 2	18	11.7%	8	5.2%	18	11.7%	48	31.2%	62	(40.3%)	0	0.0%	2 5 3.83 22
(4)	23	6 5 tie	18	11.7%	10	6.5%	37	24.0%	47	(30.5%)	42	27.3%	0	0.0%	6 5 tie 4 3.55 23

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CLASS ITEM ANALYSIS

CONTROL NO. 000000   PAGE 2

DEPT. NAT-SCIENCE2   IDENT. MCGARY'S WRP EVALS   SUBJECT FACULTY   DATE 02-25-75

RESPONSE NUMBERS

N=154

QUESTION NO. Mode	Mean	1		2		3		4		5		BLANK		MEAN
(5) 24	1	9	5.8%	14	9.1%	28	18.2%	30	19.5%	73	47.4%	0	0.0%	1 5 3.94 24
(5) 25	4	15	9.7%	17	11.0%	30	19.5%	41	26.6%	51	33.1%	0	0.0%	4 5 3.62 25
(3) 26		17	11.0%	21	13.6%	50	32.5%	40	26.0%	26	16.9%	0	0.0%	10 3 3.24 26
(3) 27		22	14.3%	19	12.3%	54	35.1%	34	22.1%	25	16.2%	0	0.0%	12 3 3.14 27
(3) 28		24	15.6%	18	11.7%	53	34.4%	36	23.4%	23	14.9%	0	0.0%	13 3 3.10 28
(3) 29		27	17.5%	26	16.9%	51	33.1%	30	19.5%	20	13.0%	0	0.0%	15 3 2.94 29
(3) 30		21	13.6%	14	9.1%	44	28.6%	33	21.4%	42	27.3%	0	0.0%	8 3 3.40 30
(1) 31		46	29.9%	23	14.9%	21	13.6%	29	18.8%	35	22.7%	0	0.0%	16 1 2.90 31
(1) 32		45	29.2%	23	14.9%	35	22.7%	20	13.0%	31	20.1%	0	0.0%	19 1 2.80 32
(1)(4) 33		38	24.7%	24	15.6%	32	20.8%	38	24.7%	22	14.3%	0	0.0%	7 14 2.88 33
(3) 34		42	27.3%	21	13.6%	47	30.5%	25	16.2%	19	12.3%	0	0.0%	20 3 2.73 34
(5) 35		21	13.6%	13	8.4%	35	22.7%	30	19.5%	55	35.7%	0	0.0%	5 5 3.55 35
(5) 36		13	8.4%	15	9.7%	34	22.1%	37	24.0%	55	35.7%	0	0.0%	5 5 3.69 36
(4) 37		27	17.5%	15	9.7%	36	23.4%	50	32.5%	26	16.9%	0	0.0%	11 4 3.21 37
(3) 38	8	36	23.4%	18	11.7%	55	35.7%	29	18.8%	16	10.4%	0	0.0%	18 3 2.81 38
(3) 39		20	13.0%	23	14.9%	43	27.9%	35	22.7%	33	21.4%	0	0.0%	9 3 3.25 39
(4) 40	14	28	18.2%	23	14.9%	38	24.7%	39	25.3%	26	16.9%	0	0.0%	14 4 3.08 40

NUMBER OF TEST REG.   156   ACTUAL 154

Faculty I. 7
3.94 1.
3.73 2.
3.69 3. 36
3.62 4. 25
3.55 5. 35
3.53 6. 24

Counsilors (scratch) Rd. I
Counsilors - 21

CLASS ITEM ANALYSIS

CONTROL NO. 000000   ㉑   PAGE   1

DEPT. NAT-SCIENCE2   IDENT. MCGARY'S WRP EVALS   SUBJECT COUNSELORS   DATE 02-25-75

RESPONSE NUMBERS

n = 21

Mode	QUESTION NO.	MEAN	1	2	3	4	5	BLANK	%	MEAN	
		Causes (1-20)									
(4)	1		2 9.5%	6 28.6%	4 19.0%	8 38.1%	1 4.8%	0 0.0%	10 3.00	1
(3)	2		0 0.0%	3 14.3%	7 33.3%	6 28.6%	5 23.8%	0 0.0%	3 3.62	2
(5)	3		0 0.0%	3 14.3%	6 28.6%	5 23.8%	7 33.3%	0 0.0%	1 3.76	3
(4)	4		0 0.0%	4 19.0%	4 19.0%	10 47.6%	3 14.3%	0 0.0%	4 3.57	4
(3)	5		5 23.8%	4 19.0%	8 38.1%	4 19.0%	0 0.0%	0 0.0%	16 2.52	5
(1)	6		7 33.3%	4 19.0%	5 23.8%	4 19.0%	1 4.8%	0 0.0%	18 2.43	6
3-4 (3)	7		5 23.8%	4 19.0%	6 28.6%	6 28.6%	0 0.0%	0 0.0%	15 2.62	7
(2)	8		3 14.3%	8 38.1%	4 19.0%	3 14.3%	3 14.3%	0 0.0%	14 2.76	8
(4)	9		2 9.5%	6 28.6%	4 19.0%	8 38.1%	1 4.8%	0 0.0%	15 3.00	9
(3)	10		7 33.3%	5 23.8%	8 38.1%	0 0.0%	1 4.8%	0 0.0%	19 2.19	10
(3)	11		2 9.5%	1 4.8%	13 61.9%	3 14.3%	2 9.5%	0 0.0%	9 3.10	11
(3)	12		0 0.0%	5 23.8%	7 33.3%	5 23.8%	4 19.0%	0 0.0%	6 3.38	12
(3)	13		1 4.8%	6 28.6%	7 33.3%	3 14.3%	4 19.0%	0 0.0%	7 3.14	13
(4)	14		0 0.0%	3 14.3%	4 19.0%	12 57.1%	2 9.5%	0 0.0%	2 3.62	14
(1)	15		9 42.9%	4 19.0%	6 28.6%	2 9.5%	0 0.0%	0 0.0%	20 2.05	15
(3)	16		3 14.3%	5 23.8%	7 33.3%	6 28.6%	0 0.0%	0 0.0%	13 2.76	16
(4)	17		2 9.5%	6 28.6%	2 9.5%	10 47.6%	1 4.8%	0 0.0%	8 3.10	17
(4)	18		4 19.0%	3 14.3%	4 19.0%	10 47.6%	0 0.0%	0 0.0%	12 2.95	18
(4)	19		1 4.8%	3 14.3%	5 23.8%	10 47.6%	2 9.5%	0 0.0%	5 3.43	19
2-3 (2)	20		5 23.8%	6 28.6%	6 28.6%	4 19.0%	0 0.0%	0 0.0%	14 2.43	20
2-3 (2)	21	Solutions 21-00 20 15	5 23.8%	6 28.6%	6 28.6%	4 19.0%	0 0.0%	0 0.0%	2-3 2.43	21
(3)	22	18 13	4 19.0%	3 14.3%	9 42.9%	3 14.3%	2 9.5%	0 0.0%	13 2.81	22
(4)	23	9 54	0 0.0%	4 19.0%	1 4.8%	12 57.1%	4 19.0%	0 0.0%	(3way) 3.76	23

CONTROL NO. 000000　　　　　　　　　　　　　　　　　　　PAGE　2

DEPT. NAT-SCIENCE2　　ICFAT. MCGARY'S NRP EVALS　　SUBJECT COUNSELORS　　DATE 02-25-75

RESPONSE NUMBERS

Mode	QUESTION NO.	Mean	1	2	3	4	5	BLANK			MEAN	
(5)	24	5	1 4.8%	3 14.3%	2 9.5%	7 33.3%	8 38.1%	0 0.0%	3 hi 3	53.86	24
(5)	25	1	0 0.0%	1 4.8%	1 4.8%	9 42.9%	10 47.6%	0 0.0%	1 1	54.33	25
(4)	26	5	1 4.8%	0 0.0%	5 23.8%	10 47.6%	5 23.8%	0 0.0%	5 hi	43.86	26
(2)	27	17	1 4.8%	8 38.1%	5 23.8%	6 28.6%	1 4.8%	0 0.0%	17 12	22.90	27
3,4 (4)	28	12	0 0.0%	3 14.3%	7 33.3%	7 33.3%	4 19.0%	0 0.0%	12	7343.57	28
(4)	29	10	0 0.0%	2 9.5%	5 23.8%	10 47.6%	4 19.0%	0 0.0%	10 5	43.76	29
(5)	30	2	0 0.0%	3 14.3%	2 9.5%	7 33.3%	9 42.9%	0 0.0%	2 2	54.05	30
(1)	31	19	8 38.1%	2 9.5%	5 23.8%	4 19.0%	2 9.5%	0 0.0%	19 11	12.52	31
(3)	32	16	3 14.3%	2 9.5%	8 38.1%	4 19.0%	4 19.0%	0 0.0%	16	33.19	32
(3)	33	14	1 4.8%	3 14.3%	8 38.1%	6 28.6%	3 14.3%	0 0.0%	14 1	33.33	33
(4)	34	15	0 0.0%	6 28.6%	4 19.0%	10 47.6%	1 4.8%	0 0.0%	15 1	43.29	34
(5)	35	8	0 0.0%	4 19.0%	4 19.0%	6 28.6%	7 33.3%	0 0.0%	8 hi 5	53.76	35
(4)	36	7	0 0.0%	1 4.8%	5 23.8%	12 57.1%	3 14.3%	0 0.0%	7 4	43.81	36
(4)	37	6	0 0.0%	2 9.5%	4 19.0%	10 47.6%	5 23.8%	0 0.0%	6 hi 3	43.86	37
3,4 (3)	38	13	1 4.8%	2 9.5%	8 38.1%	8 38.1%	2 9.5%	0 0.0%	13	33.38	38
(4)	39	11	0 0.0%	2 9.5%	6 28.6%	9 42.9%	4 19.0%	0 0.0%	11 6	43.71	39
(5)	40	4	0 0.0%	2 9.5%	6 28.6%	6 28.6%	7 33.3%	0 0.0%	4 hi 2	53.86	40

NUMBER OF TEST REC.　23　ACTUAL　21

HIT TOTAL - 167

Rd II

CLASS ITEM ANALYSIS

CONTROL NO. 000000

PAGE 1

total
Rd II

DEPT.   INSTR. AAN MCGARRY (ITAL MAP) SUBJECT F   DATE 03-19-75

RESPONSE NUMBERS

Modes

QUESTION NO.		Causes	1		2		3		4		5		BLANK		Mode/Mean
Rd I	Rd II						78								N = 167
4	4	1	4	2.4%	10	6.0%	26	15.6%	120	(71.9%)	7	4.2%	0	0.0%	4 14 (4) 3.64 1.
4	4	2	1	0.6%	4	2.4%	10	6.0%	136	(81.4%)	16	9.6%	0	0.0%	28 (4) 3.97 2.
5	5	3	1	0.6%	6	3.6%	19	11.4%	22	13.2%	119	(71.3%)	0	0.0%	15 (5) 4.51 3.
4	4	4	5	3.0%	9	5.4%	20	12.0%	117	(70.1%)	16	9.6%	0	0.0%	313 (4) 3.78 4.
2	2	5	20	12.0%	106	(63.5%)	15	9.0%	15	9.0%	11	6.6%	0	0.0%	1137 (2) 2.35 5.
4	4	6	4	2.4%	19	11.4%	33	19.8%	95	(55.3%)	12	7.2%	0	0.0%	717 (4) 3.51 6.
3	3	7	10	6.0%	29	17.4%	104	(62.3%)	14	8.4%	10	6.0%	0	0.0%	17 35 (3) 2.91 7.
1	1	8	91	(54.5%)	39	23.4%	15	9.0%	13	7.8%	9	5.4%	0	0.0%	2040 (1) 1.86 8.
4	4	9	17	10.2%	14	8.4%	35	21.0%	89	(53.3%)	12	7.2%	0	0.0%	8 18 (4) 3.29 9.
3	3	10	16	9.6%	24	14.4%	104	(62.3%)	15	9.0%	8	4.8%	0	0.0%	17 36 (3) 2.85 10.*
3	3	11	6	3.6%	18	10.8%	120	(71.9%)	16	9.6%	7	4.2%	0	0.0%	28 (3) 3.00 11.
3	3	12	6	3.6%	14	8.4%	114	(68.3%)	22	13.2%	11	6.6%	0	0.0%	24 (3) 3.11 12.
3	3	13	6	3.6%	10	6.0%	102	(61.1%)	32	19.2%	17	10.2%	0	0.0%	9 19 (3) 3.26 13.
3	3	14	15	9.0%	18	10.8%	99	(59.3%)	26	15.6%	9	5.4%	0	0.0%	13 30 (3) 2.98 14.
3	3	15	18	10.8%	15	9.0%	105	(62.9%)	17	10.2%	12	7.2%	0	0.0%	15 33 (3) 2.94 15.
3	3	16	13	7.8%	19	11.4%	110	(65.9%)	14	8.4%	11	6.6%	0	0.0%	10 31 (3) 2.95 16.
4	4	17	6	3.6%	15	9.0%	30	18.0%	104	(62.3%)	12	7.2%	0	0.0%	6 16 (4) 3.60 17.
4	4	18	9	5.4%	10	6.0%	21	12.6%	113	(67.7%)	14	8.4%	0	0.0%	5 15 (4) 3.68 18.
3	3	19	8	4.8%	16	9.6%	104	(62.3%)	23	13.8%	16	9.6%	0	0.0%	10 23 (3) 3.14 19.
3	3	20	13	7.8%	14	8.4%	120	(71.9%)	12	7.2%	8	4.8%	0	0.0%	16 34 (3) 2.93 20.*
5	5	21	11	6.6%	19	11.4%	25	15.0%	25	15.0%	87	(52.1%)	0	0.0%	7 9 (5) 3.95 21.
5	5	22	8	4.8%	15	9.0%	16	9.6%	37	22.2%	91	(54.5%)	0	0.0%	6 7 (5) 4.13 22.
1	4	23	3	1.8%	8	4.8%	21	12.6%	113	(67.7%)	22	13.2%	0	0.0%	8 10 (4) 3.86 23.

SOLUTIONS

C L A S S   I T E M   A N A L Y S I S

CONTROL NO. 000000

PAGE   2

DEPT.

IDENT.   AAA MCGARRY TOTAL MR   SUBJECT   P   DATE   03-19-75

RESPONSE NUMBERS

Rd.I	Rd.II	QUESTION NO.	1		2		3		4		5		BLANK		Rank		Mean	
5	5	24	1	0.6%	1	0.6%	11	6.6%	25	15.0%	129	77.2%	0	0.0%	1	(5) 4.68	24
5	5	25	4	2.4%	2	1.2%	11	6.6%	19	11.4%	131	78.4%	0	0.0%	(5) 4.62	25
3	3	26	8	4.8%	9	5.4%	108	64.7%	30	18.0%	12	7.2%	0	0.0%	21 (3) 3.17	26
3	3	27	11	6.6%	15	9.0%	107	64.1%	22	13.2%	12	7.2%	0	0.0%	15 26 (3) 3.05	27
3	3	28	9	5.4%	10	6.0%	117	70.1%	20	12.0%	11	6.6%	0	0.0%	16 25 (3) 3.08	28
3	3	29	10	6.0%	9	5.4%	111	66.5%	21	12.6%	16	9.6%	0	0.0%	13 22 (3) 3.14	29
5	5	30	8	4.8%	3	1.8%	19	11.4%	15	9.0%	122	73.1%	0	0.0%	5 6 (5) 4.44	30
1	1	31	106	63.5%	12	7.2%	21	12.6%	16	9.6%	12	7.2%	0	0.0%	21 39 (1) 1.90	31
1	1	32	81	48.5%	28	16.8%	25	15.0%	21	12.6%	12	7.2%	0	0.0%	19 38 (1) 2.13	32
3	3	33	18	10.8%	14	8.4%	98	58.7%	27	16.2%	10	6.0%	0	0.0%	17 29 (3) 2.98	33
3	3	34	23	13.8%	12	7.2%	97	58.1%	20	12.0%	15	9.0%	0	0.0%	18 32 (3) 2.95	34
5	5	35	3	1.8%	3	1.8%	18	10.8%	19	11.4%	124	74.3%	0	0.0%	3 (5) 4.54	35
5	5	36	3	1.8%	5	3.0%	12	7.2%	25	15.0%	122	73.1%	0	0.0%	34 4 (5) 4.54	36
4	4	37	5	3.0%	3	1.8%	24	14.4%	123	73.7%	12	7.2%	0	0.0%	10 12 (4) 3.60	37
3	3	38	10	6.0%	9	5.4%	119	71.3%	24	14.4%	5	3.0%	0	0.0%	16 27 (3) 3.03	38
3	3	39	5	3.0%	10	6.0%	101	60.5%	33	19.8%	17	10.2%	1	0.6%	11 20 (3) 3.26	39
4	4	40	5	3.0%	12	7.2%	23	13.8%	96	57.5%	31	18.6%	0	0.0%	9 11 (4) 3.81	40

NUMBER OF TEST REC.   169   ACTUAL   167

Rd II Faculty - 146
Rd II

Round II

CLASS ITEM ANALYSIS

FACULTY
Rd II

CONTROL NO: 000000

PAGE 1

DEPT.

IDENT. NAN MCGARRY PRP (FACL) SUBJECT LTY

DATE 03-19-75

RESPONSE NUMBERS

Modes			1	2	3	4	5	BLANK	N = 146
Rd I	Rd II	Causes							Mode / Mean →
(3)	(4) 1		4 2.73%	6 4.1%	23 15.8%	106 (72.6%)	7 4.8%	0 0.0%	4 Rd I 3 (4) 3.726
4	(4) 2		1 0.73%	2 1.4%	10 6.8%	117 (80.1%)	16 11.0%	0 0.0%	2 (4) 3.993
5	(5) 3		1 0.73%	4 2.7%	16 11.0%	20 13.7%	105 (71.9%)	0 0.0%	+ (5) 4.534
5	(4) 4		5 3.4%	8 5.5%	17 11.6%	100 (68.5%)	16 11.0%	0 0.0%	3 5 (4) 3.781
5 2	(2) 5		18 12.3%	92 (63.0%)	13 8.9%	13 8.9%	10 6.8%	0 0.0%	19 (2) 2.349
4	(4) 6		3 2.1%	15 10.3%	29 19.9%	81 (55.6%)	12 8.2%	0 0.0%	7 (4) 3.616
3	(3) 7		9 6.2%	25 17.1%	92 (63.0%)	10 6.8%	10 6.8%	0 0.0%	17 (3) 2.911
1	(1) 8		81 (55.5%)	33 22.6%	13 8.9%	10 6.8%	9 6.2%	0 0.0%	20 (1) 1.856
1	(4) 9		16 11.0%	12 8.2%	32 21.9%	74 (50.7%)	12 8.2%	0 0.0%	8 1 (4) 3.37
3	(3) 10		13 8.9%	18 12.3%	93 (63.7%)	14 9.6%	8 5.5%	0 0.0%	18 (3) 2.904
3	(3) 11		0 0.0%	17 11.6%	105 (71.9%)	12 8.2%	6 4.1%	0 0.0%	12 (3) 2.966
3	(3) 12		8 5.1%	14 9.6%	97 (66.4%)	18 12.3%	11 7.5%	0 0.0%	11 (3) 3.096
3	(3) 13		6 4.1%	9 6.2%	89 (61.0%)	28 19.1%	14 9.6%	0 0.0%	4 (3) 3.240
1	(3) 14		15 10.3%	17 11.6%	87 (59.6%)	19 13.0%	8 5.5%	0 0.0%	16 1 (3) 2.918
3	(3) 15		15 10.3%	14 9.6%	88 (60.3%)	17 11.6%	12 8.2%	0 0.0%	12 (3) 2.979
3	(3) 16		11 7.5%	18 13.0%	93 (63.7%)	13 8.9%	10 6.8%	0 0.0%	15 (3) 2.945
3	(4) 17		6 4.1%	12 8.2%	26 17.8%	90 (61.6%)	12 8.2%	0 0.0%	6 3 (4) 3.616
4	(4) 18		7 4.8%	8 5.5%	18 12.3%	99 (67.8%)	14 9.6%	0 0.0%	5 (4) 3.719
3	(3) 19		8 5.5%	15 10.3%	90 (61.6%)	17 11.6%	16 11.0%	0 0.0%	10 (3) 3.123
3	(3) 20	SOLUTIONS	16 6.8%	12 6.2%	106 (72.6%)	11 7.5%	7 4.8%	0 0.0%	14 (3) 2.95
5	(5) 21		9 6.2%	12 8.2%	17 11.6%	23 15.8%	85 (58.2%)	0 0.0%	7 (5) 4.116
5	(5) 22		5 3.4%	9 6.2%	10 6.8%	33 22.6%	89 (61.0%)	0 0.0%	6 (5) 4.315
4	(4) 23		3 2.1%	7 4.8%	21 14.4%	95 (65.1%)	20 13.7%	0 0.0%	8 (4) 3.836

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Rd.II Faculty   CLASS ITEM ANALYSIS

CONTROL NO. 00000   PAGE   2

DEPT.   IDENT.   AAA MCGARRY HRP FACU   SUBJECT   LTY   DATE   03-19-75

RESPONSE NUMBERS

Rd I	Rd II	QUESTION NO.	1		2		3		4		5		BLANK		MODE	Mean
(5)	(5)	24	1	0.7%	1	0.7%	11	7.5%	19	13.0%	114	78.1%	0	0.0%	1	(5) 4.67/24
(5)	(5)	25	4	2.7%	2	1.4%	11	7.5%	16	11.0%	113	77.4%	0	0.0%	2	(5) 4.58/25
(3)	(3)	26	8	5.5%	4	6.2%	93	63.7%	25	17.1%	11	7.5%	0	0.0%	12	(3) 3.15/26
(3)	(3)	27	11	7.5%	13	8.9%	93	63.7%	18	12.3%	11	7.5%	0	0.0%	15	(3) 3.03/27
(3)	(3)	28	8	5.5%	9	6.2%	102	69.9%	17	11.6%	10	6.8%	0	0.0%	14	(3) 3.08/28
(3)	(3)	29	10	6.8%	9	6.2%	97	66.4%	17	11.6%	13	8.9%	0	0.0%		(3) 3.09/29
(3)	(5)	30	8	5.5%	3	2.1%	17	11.6%	13	8.9%	105	71.9%	0	0.0%	5	(5) 4.39/30
1	(1)	31	93	63.7%	12	8.2%	18	12.3%	11	7.5%	12	8.2%	0	0.0%	20	(1) 1.88/31
1	(1)	32	74	50.7%	27	18.5%	19	13.0%	15	10.3%	11	7.5%	0	0.0%	19	(1) 2.05/32
(1+4)	(3)	33	18	12.3%	12	8.2%	86	58.9%	22	15.1%	8	5.5%	0	0.0%	1+4 17	(3) 2.93/33
(3)	(3)	34	22	15.1%	11	7.5%	84	57.5%	16	11.0%	13	8.9%	0	0.0%	18	(3) 2.91/34
(5)	(5)	35	3	2.1%	3	2.1%	17	11.6%	17	11.6%	106	72.6%	0	0.0%	4	(5) 4.50/35
(5)	(5)	36	3	2.1%	3	2.1%	19	8.2%	21	14.4%	107	73.3%	0	0.0%	3	(5) 4.54/36
(4)	(4)	37	5	3.4%	3	2.1%	20	13.7%	107	73.3%	11	7.5%	0	0.0%	9	(4) 3.79/37
(3)	(3)	38	10	6.8%	8	5.5%	105	71.9%	19	13.0%	4	2.7%	0	0.0%	16	(3) 2.99/38
(3)	(3)	39	5	3.4%	8	5.5%	89	61.6%	28	19.2%	15	10.3%	1	0.7%	11	(3) 3.25/39
(4)	(4)	40	5	3.4%	11	7.5%	21	14.4%	82	56.2%	27	18.5%	0	0.0%	10	(4) 3.78/40

NUMBER OF TEST REC.   146   ACTUAL 146

Rd II Counselors -21
Rd II.

Rd II
CLASS ITEM ANALYSIS

Counselors
Rd II

CONTROL NO. 000000   PAGE   1

DEPT.   ICENT.   NAN MC GARRY PRP COU   SUBJECT ASELCRS   DATE 03-19-79

RESPONSE NUMBERS

QUESTION NO.	1	2	3	4	5	BLANK		Mean N=21	
(4) 4 - 1	0 0.0%	4 19.0%	3 14.3%	14 (66.7%)	0 0.0%	0 0.0%	6 (4)	3.476	1.
(3) (4) 2	0 0.0%	2 9.5%	0 0.0%	19 (90.5%)	0 0.0%	0 0.0%	2 3 (4)	3.810	2.
(5) 5 - 3	0 0.0%	2 9.5%	3 14.3%	2 9.5%	14 (66.7%)	0 0.0%	1 (6)	4.333	3.
(4) 4 - 4	0 0.0%	1 4.8%	3 14.3%	17 (81.0%)	0 0.0%	0 0.0%	3 (4)	3.762	4.
(3) 2 - 5	2 9.5%	14 (66.7%)	2 9.5%	2 9.5%	1 4.8%	0 0.0%	19 3 (2)	2.333	5.
(1) 6	1 4.8%	4 19.0%	4 19.0%	12 (57.1%)	0 0.0%	0 0.0%	10 1 (4)	3.286	6.
(3) 4 3 - 7	1 4.8%	4 19.0%	12 (57.1%)	4 19.0%	0 0.0%	0 0.0%	15 (3)	2.905	7.
(2) 1 - 8	x 10 (47.6%)	6 28.6%	2 9.5%	3 14.3%	0 0.0%	0 0.0%	20 2 (1)	1.905	8.
4 9	1 4.8%	2 9.5%	3 14.3%	15 (71.4%)	0 0.0%	0 0.0%	4 (4)	3.524	9.
(3) 3 - 10	3 14.3%	6 28.6%	11 (52.4%)	1 4.8%	0 0.0%	0 0.0%	18 (3)	2.476	10.
(3) 3 - 11	0 0.0%	1 4.8%	15 (71.4%)	4 15.0%	1 4.8%	0 0.0%	13 (3)	3.048	11.
(3) 3 - 12	0 0.0%	0 0.0%	17 (81.0%)	4 15.0%	0 0.0%	0 0.0%	12 (3)	3.190	12.
(3) 3 - 13	0 0.0%	1 4.8%	13 (61.9%)	4 15.0%	3 14.3%	0 0.0%	7 (3)	3.467	13.
(4) 3 - 14	0 0.0%	1 4.8%	12 (57.1%)	7 33.3%	1 4.8%	0 0.0%	8 4 (3)	3.381	14.
3 - 15	3 14.3%	1 4.8%	17 (81.0%)	0 0.0%	0 0.0%	0 0.0%	17 1 (3)	2.667	15.
(3) 3 - 16	2 9.5%	0 0.0%	17 (81.0%)	1 4.8%	1 4.8%	0 0.0%	14 (3)	2.762	16.
(4) 4 - 17	0 0.0%	3 14.3%	4 19.0%	14 (66.7%)	0 0.0%	0 0.0%	5 (4)	3.524	17.
(4) 4 - 18	2 9.5%	2 9.5%	3 14.3%	14 (66.7%)	0 0.0%	0 0.0%	9 (4)	3.381	18.
(4) 3 - 19	0 0.0%	1 4.8%	14 (66.7%)	6 28.6%	0 0.0%	0 0.0%	11 4 (3)	3.238	19.
(3) 3 - 20	3 14.3%	2 9.5%	14 (66.7%)	1 4.8%	1 4.8%	0 0.0%	16 2 3 (3)	2.762	20.
SOLUTIONS 5 21	2 9.5%	7 33.3%	8 (38.1%)	2 9.5%	2 9.5%	0 0.0%	7 2-3 (3)	2.762	21.
(3) 2 - 3 22 5	3 14.3%	6 (28.6%)	6 28.6%	4 15.0%	2 9.5%	0 0.0%	17 3 (1)(3)	2.810	22.
(4) 4 - 23	0 0.0%	1 4.8%	0 0.0%	18 (85.7%)	2 9.5%	0 0.0%	6 (4)	4.000	23.

CONTROL NO. 000000   PAGE   2

DEPT.   INFAT.   AAN MC GARRY GRP CCU   SUBJECT   ASELCRS   DATE   03-19-75

RESPONSE NUMBERS

QUESTION NO. Rd I / II	1	2	3	4	5	BLANK	Resp.	N OF II / MODE II	Mean	
(5) 5 -24	0 0.0%	0 0.0%	0 0.0%	6 28.6%	15 (71.4%)	0 0.0%	23	(5)	4.714	24
(5) 5 -25	0 0.0%	0 0.0%	0 0.0%	3 14.3%	18 (85.7%)	0 0.0%	1	(5)	4.857	25
(4) 3 -26	0 0.0%	0 0.0%	15 (71.4%)	5 23.8%	1 4.8%	0 0.0%	10 4	(3)	3.333	26
(2) 3 -27	0 0.0%	2 9.5%	14 (66.7%)	4 19.0%	1 4.8%	0 0.0%	15	(3)	3.190	27
(3) 3 -28	1 4.8%	1 4.8%	15 (71.4%)	3 14.3%	1 4.8%	0 0.0%	16 3/4	(3)	3.095	28
(4) 3 -29	0 0.0%	0 0.0%	14 (66.7%)	4 19.0%	3 14.3%	0 0.0%	9 4	(3)	3.476	29
(5) 5 -30	0 0.0%	0 0.0%	2 9.5%	2 9.5%	17 (81.0%)	0 0.0%	4	(5)	4.714	30
(1) 1 -31	13 (61.9%)	0 0.0%	3 14.3%	5 23.8%	0 0.0%	0 0.0%	20	(1)	2.000	31
(3) 1 -32	7 (33.3%)	1 4.8%	6 28.6%	6 28.6%	1 4.8%	0 0.0%	11	(4)	2.66	32
(3) 3 -33	0 0.0%	2 9.5%	12 (57.1%)	5 23.8%	2 9.5%	0 0.0%	12	(3)	3.333	33
(4) 3 -34	1 4.8%	1 4.8%	13 (61.9%)	4 19.0%	2 9.5%	0 0.0%	14 4	(3)	3.238	34
(5) 5 -35	0 0.0%	0 0.0%	1 4.8%	2 9.5%	18 (85.7%)	0 0.0%	2	(5)	4.810	35
(4) 5 -36	0 0.0%	2 9.5%	0 0.0%	4 19.0%	15 (71.4%)	0 0.0%	5 4	(5)	4.524	36
(4) 4 -37	0 0.0%	0 0.0%	4 19.0%	16 (76.2%)	1 4.8%	0 0.0%	8	(4)	3.857	37
(3) 3 -38	0 0.0%	1 4.8%	14 (66.7%)	5 23.8%	1 4.8%	0 0.0%	13	(3)	3.286	38
(4) 3 -39	0 0.0%	2 9.5%	12 (57.1%)	5 23.8%	2 9.5%	0 0.0%	11 4	(3)	3.333	39
(5) 4 -40	0 0.0%	1 4.8%	2 9.5%	14 (66.7%)	4 19.0%	0 0.0%	7 5	(4)	4.000	40

NUMBER OF TEST REC.   23   ACTUAL   (21)

compared to
Rd I Counselors
on all (except 65)(mode)
(all but 2 instructors)
#21 #22

Dr. Marlene Mitchell

Dr. Marlene Mitchell
Major Applied Research Advisor

I certify that I have read this Major Applied Research Project and in my opinion it conforms to acceptable standards for a Major Applied Research Project for the degree of Doctor of Education at Nova University.

Norman L. Stephens

Dr. Norman L. Stephens
Local Professional

This Major Applied Research Project was submitted to the Central Staff of the Nova University Ed.D. Program for Community College Faculty and is acceptable as partial fulfillment of the requirements for the degree of Doctor of Education.

Leland L. Medsker

Dr. Leland L. Medsker, Director
Major Applied Research Advisors.

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